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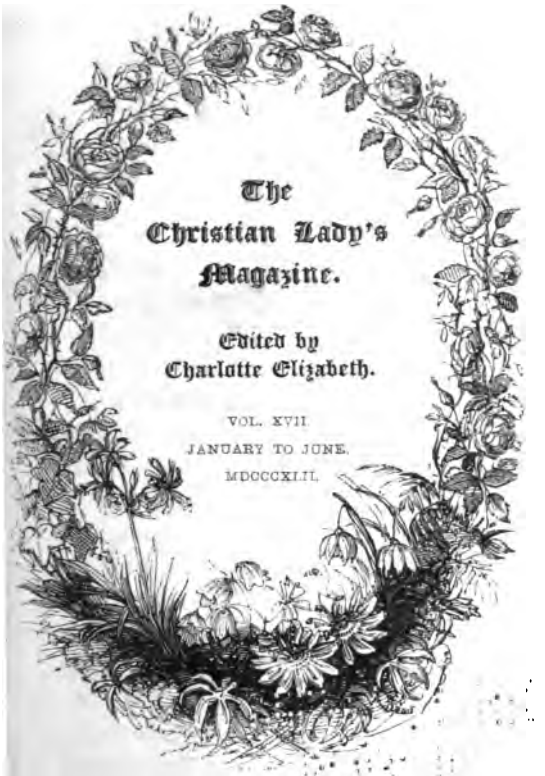

# The Christian Lady's Magazine.

Edited by Charlotte Elizabeth.

VOL. XVII.

JANUARY TO JUNE.

MDCCCXLII.

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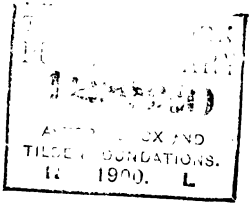
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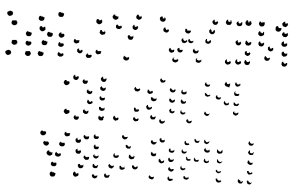

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## PREFACE.

THE position occupied by the Church of England bids fair to furnish a theme for this brief chronicle of events during many a successive half-yearly epoch, if it please the Lord to continue us so long in the field of labour. Assailed from without, and to a lamentable extent betrayed by those who still remain within its pale, this church continues not only to be the safe depository of God's word, and a faithful witness against opposing errors, but is actually lengthening its cords, and strengthening its stakes, and breaking forth on the right hand and on the left, as the church of Israel shall do when the Lord healeth the breach of his peculiar people.

When we speak of the church of England, we, of course, mean the church as restored at the blessed Reformation, of which the doctrine and discipline are set forth in the articles, homilies and liturgy. This church we conceive to be prospering, through the outpouring of the Spirit on a vast number of its ministering clergy, who are taught of God to cherish the precious truths embodied in the formularies be-

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fore mentioned, and to rally round the barriers which some are attempting to batter down, and others to undermine. The number of such enemies rapidly increases; both of those who desire to raze the fabric and of those who would fain take possession of it, to plant their own rebellious standard on its towers, and to turn its batteries against its rightful King. Thus the church every day becomes more militant, and therefore more secure; for the peril to be apprehended in a state of open warfare is nothing compared with that of a slumbering state of imagined security.

The principle which we hold on this subject is that of the unity of the faith; or in other words, the oneness of that confession which distinguishes the church of Christ from all counterfeits; excluding alike the doctrine that would undeify the Lord Jesus, as promulgated by Arius, Socinus, &c., and the doctrine that admits created things to share his glory, as do the Eastern communities, and far more the Roman apostacy. We believe Episcopacy to be the scriptural form of Church government, and that in possessing it England enjoys an advantage; but at the same time we cheerfully and cordially recognize every foreign Protestant church as an equally living branch of the true Vine, though perhaps not trained so correctly after the model provided by the Husbandman. Protestation against idolatry on the one hand, as against rationalism on the other, we hold to

be the essential mark of this universal church; therefore, we do not number among the real members of our church the men who are attempting to accomplish a re-union with Rome, or to re-instate among us any of Rome's multifarious abominations; on the contrary, we regard them as the miners who are endeavouring to blow up our bulwarks, and so to destroy our church.

The struggle is great and will be increasingly so; externally our hands would be much strengthened by drawing closer the existing tie between us and the various Protestant churches of other lands, and therefore it is that our pioneering brethren so loudly denounce the bond, encouraging us to hug ourselves on the Episcopacy which, say they, we derive from Rome, and which links us to that system far more than unity of faith can join us to a non-episcopal church. Weak minds are staggered by this; forgetting that the church at Rome existed in Paul's days, a duly constituted ecclesiastical body, however small; and that Rome, when she flung away the kernel of her nut, kept the shell. Misled by her bad example, the no less Apostolical and originally independent, co-existent Church of Britain did the same: but at the Reformation the kernel was again recovered, and for better security and comeliness replaced in its own shell. The point of resemblance exists no farther than this; and it is a thing to be admired at that any man should possess both wit

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enough and bronze enough to ground upon such a basis, an argument of identity between our nutricious fruit and the empty nutshell of Rome!

To watch the manœuvres of this sapping and mining corps, and the evolutions of those who more openly encamp against us, is a matter of duty. We shall do so, with a special reference to the exact position of what is properly called the national church, concerning which we hope great and good things, so long as she remains, as now, by God's grace, she is—in full opposition to ROME, and in conspicuous conjunction with JERUSALEM.

*June* 1842.

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THE

# CHRISTIAN LADY'S MAGAZINE.

JANUARY, 1842.

## JUDAH'S LION.

### CHAPTER X.

THE more Alick Cohen pondered upon the conversation that had passed on the deck, the more out of humour he felt, and the more disposed to find fault with his new acquaintance. The home question, so plainly, so unexpectedly put, seemed to ring in his ears, with all the emphasis of earnest interrogation that had marked its delivery. He had no answer; and in such cases the enemy of souls ever suggests evasions, or raises objections that will prevail to harden the conscience, and to seal up the mind in deeper darkness than before, if a stronger than he be not working in the heart of the sinner. But Alick's case was not of this character: two devoted servants of the Lord, equally anxious for the soul of an erring brother, speaking the truth to him in love, with boldness and simplicity, then together pouring out prayer for a blessing on the seed so cast, will shake the pil-



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lars of Satan's throne, be it established where it may. The very fact of being brought into contact with an unconverted person, and finding both will and opportunity given to plead with him, and a desire to seek the Lord on his behalf, will encourage any true Christian confidently to believe that there is a purpose of mercy towards that sinner, and that the set time to favour him is come.

Our dear young Jew could not account for the extreme fretfulness of his feeling when left alone. 'Pho!' thought he, 'why need I trouble my head with the officious talk of a stranger who knows nothing about me? Of course, as a Jew, this upstart Gentile thinks I must needs be on the high road to Gehenna. I wonder what road his ancestors were on, when mine were the acknowledged people of Jehovah, the glory and the terror of the world!' He took one proud, striding turn upon the little deck, while a vision of Jerusalem's ancient grandeur—her temple, her Sheckinah, and all the magnificence of her kingly pomp in Solomon's day, shone before his mental sight; then resumed his soliloquy—'If all these glories are departed, Zion become a desolation, ploughed as a field, left as a besieged city, a lodge in a garden of cucumbers, her children scattered, peeled, become a proverb, a bye-word and a reproach—exposed to the taunts, and still worse, to the impertinent preaching of the lowest of the Goim; if,'—here his feelings overpowered him: he sat down, and resting his folded arms on the bulwarks, laid his head upon them, murmuring, 'Oh, will the God of our fathers never forgive—never restore his people to his love!'

Tears, which had seldom dimmed his bright joyous eyes, stole down for a few moments, and he felt re-

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lieved. 'Well, I am wrong to blame this worthy man for wishing me well after his way. He spoke of the Lion too; and now I'll go read those glorious prophetic blessings of my father Abraham, and forget this little vexation.' What the little vexation was, Alick would have found it difficult to explain—it was simply that he had been asked how he should be saved, and he could not find an answer!

To the book of Genesis he now turned, by the light of his friendly lantern, and read with a swelling heart till he came to the words, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. He had heard the Christian interpretation of this passage insisted on more than once by his Gentile friends; and now it struck him with a force that quite arrested his reading. 'I *will* know the meaning of this,' said he; 'I'll ask my father, Ben Melchor, every Jew I meet, till I get at the right inference. The sceptre is departed, the lawgiver has ceased: and therefore Shiloh is come. Shiloh! that has something to do with peace and blessedness; and no peace for poor Israel since her sceptre departed, but a sword drawn out after us: no blessedness, but a curse. Now suppose, just for one moment suppose the Christians were right, and that Jesus was—is our Messiah—(if the thought be blasphemy may I be forgiven!) suppose it true that we rejected him, and are scattered for so doing, then it would follow that whenever we returned to him, our blessings would return to us. Time will show: meanwhile, I will go with my people. When they confess him, I'll confess him. I'll wait for that time patiently; and so, Captain Ryan, your question



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is answered.' He resumed his reading; but in a moment after a dreadful crash was heard, the planks vibrated under his feet, a scream followed, and he rushed to the foreship whence it proceeded; where, also, in a few seconds all the little crew were assembled, together with the gentlemen from below. A heavy mass of coiled chain had fallen from its position, and under it lay the head of a youth about his own age, a young sailor whose cheerful, good-humoured countenance and obliging ways had rendered him a general favorite. With all speed the chain was lifted from him, but a bruised and bleeding mass was all that appeared of that smiling face and graceful head. Instantaneous destruction had overtaken him: no spark of life remained: and as the spectators sadly and silently drew back, leaving the youth's dead body in the hands of his shipmates, Alick encountered Captain Ryan, who grasped his hand without uttering a word, and casting up a look peculiarly humble and sorrowful towards heaven, passed on. It was wisely done to refrain from speaking at such a moment: the spectacle before them was the voice of Him before whom man must be silent. Alick assisted his father back to his cabin, surprised and alarmed at the extreme tremor of a robust frame which he knew enclosed a most intrepid spirit. He hastily gave him a cordial, after which Mr. Cohen said, 'This sea-sickness unnerves a man, Alick: but indeed the stoutest might tremble at being startled from sleep to behold such a fearful sight. You are pale and cold too, my dear boy; take a glass yourself. Really you think more of any one than of one who is of more value than half the rest.'

'Perhaps, father, that poor boy was of far greater

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value than I. Some widowed mother might depend on his aid: some helpless sister may be left unprotected.'

'God is good, Alick: we must hope the best.'

'Ay, father; but God is just too; and how terrible are his denunciations against idolatry!'

Mr. Cohen was silent: Alick expected a reproof for his illiberal remark, but to his great surprise his father after a moment's pause said, 'In truth that was what caused my emotion. Poor, poor fellow! I heard him not half an hour ago chanting in a low tone his devotions to some false god or goddess. I knew his fine voice well, and used to listen with pleasure, and really, Alick, my conscience smote me dreadfully to think I had found gratification in what has cost him his soul.'

'Well, father, do lie down now. We are in life, blessed be the Holy One of Israel! and may *we* never be called unprepared.'

Mr. Cohen blessed him—it was a custom that he rarely observed, though among his nation generally it is regarded as a regular duty: but in fact, with the exception of Esther, Mr. Cohen's household were Jews but in name and race. Alick's heart leaped as he heard the solemn benediction uttered; he kissed his father's hand, and retired to his little berth—the deck he did not wish to approach; for he shrank from encountering again that horrifying spectacle. 'Poor lad!' thought he: 'oh, that the question had been put to him which was put to me, and that he had considered it, and answered it in time! This is a warning to me: I must not trifle now—the next head that is crushed may be my own.'

He knelt down, and with a lowly spirit he prayed

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to the God of his fathers to become his teacher. He pleaded the mercy shewn to Abraham, Isaac and Jacob; and all the rich promises to their seed. He asked to be kept from error, and to be made willing to receive truth: and though the Name that is above every name was not spoken by his lips in that whispered prayer, his heart yearned towards the Crucified, and its secret language to him was that of the doubting suppliant. 'If thou cans't do anything, have compassion on us and help us.'

He rose, with a feeling of encouragement quite new to him, and without hesitation began to read the Gospel of St. John. The decided language roused his attention more than anything in the New Testament had done. "The word was God... The word became flesh and dwelt among us... He came unto his own, and his own received him not; but to as many as received him to them gave he power to become the sons of God." 'Why; here is the whole matter in a nutshell,—according to this, Jesus would be God: his own, that is the Jews, would not receive him, and were cast off: others, that is, the Gentiles, received him, and so obtained our place and privileges. Can this be?' He read on and came to the Baptist's testimony—"Behold the Lamb of God, that taketh away the sin of the world!" 'That alludes to the lamb slain in sacrifice, which the Christians say was a type. I remember the Lion of the tribe of Judah, who alone was worthy to open the seals of the book, is described as a lamb that had been slain: and Jesus said to John, "I am He that liveth and was dead, and behold I am alive for evermore." How these passages do dovetail into one another! "Taketh away the sin of the world"—

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how? not in the lump, I should think: for the sacrifices were of no avail except to those who observed them as an ordinance of God. The Israelite had to lay his hand on the animal's head and confess his own sins, in order to partake of the benefit; and then they were carried away into the wilderness—carried away: "taketh away the sin of the world,"—another coincidence. So then, I must, if this be truth, have my sins taken away by this Lamb of God. What sins can I have committed, to need such a removal?'

Here was the turning point: Alick closed the book, and began to examine his past life.

He had no settled standard by which to measure himself: at first he thought he must take the ceremonial law, and all that the Jews recognized as binding on them for the purpose; but it struck him that the Gentiles who had by receiving Christ become sons, could not have that law as a rule; therefore he sought for something common to all men. He recollected that his father had said, and Mrs. Ryan also, that the ten commandments were exhibited in Christian churches, an universal code of divine law; and on this ground he selected the precise rule by which any true believer would have directed him to try himself. Turning to Exod. xx. he began, and the reading of the first commandment afforded him perfect satisfaction; 'I neither have had, nor will have, any other God but the Lord my God, who brought my fathers out of the land of Egypt, out of the house of bondage.' The second delighted him still more, 'Oh, I am not only clear in this matter, but I have borne an open testimony in the public streets against the sin of idolatry. If all goes on

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like this, I may be easy enough.' The third startled him. 'Well, I have used that name too lightly, in a moment of anger or levity. I *have* taken it in vain; may the Holy One forgive me!' He would have proceeded, but was unable. 'This is a sin, and I as an Israelite should have to confess it on the head of the animal, to be forgiven. Well there's no scape-goat, nor lamb for a sacrifice here, so how can I? "Behold the Lamb of God, which taketh away the sin of the world!" I see how a Christian would apply it. But this was only a fault of the tongue: I meant no sin, and surely it will be forgiven. I won't be guilty of it again.'

He read the fourth, and was confounded, 'I know how strictly our people keep this day, though we did not. The Christians have a sabbath too, and finely they keep it! Men-servants driving their carriages about; maid-servants cooking rich dinners; cattle fagged to death; and the stranger within their gates coming and going by means of such poor overworked cattle, and feasted by the labour of such servants. Come, we can none of us plead innocence here. If I was the master of a house, I'd feel uncomfortable: but being only a child in the house, I could do no otherwise than my parents did, who have run in the face of this commandment ever since I can remember, more shame to them,' said Alick, and passed on to the fifth.

This proved a terrible blow to him: he had always loved his parents, but never honoured them, until within a few days his feeling towards his father had become more respectful—better suited to his deportment. He was a spoilt child, and managed them both by finesse, and encouraged the younger chil-

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dren to carry any point by teasing. Of their respective infirmities and peculiarities too he had accustomed himself to speak very freely and irreverently, so as to provoke many rebukes from Esther, and not a few from his own better feeling. In short, no excuse that self-justifying plausibility could frame, would avail him here. He had habitually and systematically broken this law—knowingly too, thanks to Esther and old Susan, who had kept him perpetually aware of his fault: and how to get rid of this weight he knew not. He could not make light of it, as he had done of the preceding two; and his distress of mind was great. He scarcely noticed the four following, but the tenth confounded him. 'Not covet!' he exclaimed; 'I have coveted every thing that pleased me, no matter who it belonged to. If attainable, I have purchased it; if not, I have gone on coveting and secretly murmuring about it. These four commandments condemn me; and there are many and many things not specified here, which I know to be sinfully wrong, yet I have done them times unnumbered; and even if I were forgiven the past, I fear I should be doing the same things, through habit or thoughtlessness, often again. Oh, for a lamb to take away all these sins; and for help to do right in future!'

The more he reflected, the more uneasy he became: memory was awake, conscience roused, and he quailed under their rapidly succeeding accusations. It was long ere he slept, and on rising he felt ill and gloomy; 'I will listen to no more of their talk: I am young and have plenty of time before me' ——, here the recollection of the mangled head suddenly startled him: 'oh no, I must not reckon on life; but

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surely I need not spoil all the pleasure of the voyage by brooding over such distressing things.'

When he went on deck, a consultation was being held, as to the disposal of the corpse. The weather was sultry, the ship small, and all being willing to attest the accidental nature of the poor lad's death, the Captain agreed to commit him to the deep, which was done with so many superstitious observances and idolatrous prayers as made it a most painful spectacle. Mr. Cohen did not appear till it was over; and then he was introduced to Captain Ryan, to whom he took an extraordinary liking;—— doubly extraordinary in Alick's sight, contrasted as it was with the usual polite indifference of his deportment. The sad event of the preceding night was soon adverted to, and Captain Ryan strongly animadverted on the cruelty of that system which seals up the souls of men in an idolatrous delusion. To this Mr. Cohen warmly assented. 'There are great differences between your creed and ours,' he remarked: 'but I really think you Protestants abhor idolatry equally with us.'

'We do indeed: yet you too often confound us with those who practice it; not knowing that the watchword of our faith is, like yours, "Hear, O Israel; the Lord our God is one Lord!"'

'Did you hear of that young fellow's adventure in Malta?'

'I did, and recognized in it the spirit of Gideon breaking down Baal's altar. May the God of his fathers make him ever valiant for the truth!'

'In order to be so,' said Mr. Cohen very thoughtfully, 'he must first know what that truth is; I fear we have been deficient in acquainting him with things most needful to be learned.'

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Alick's breath was well nigh gone with astonishment at hearing his father speak thus: he began to fear Ben Melchor had been infecting him with his Talmudism. Captain Ryan looked doubtful and anxious. 'It is a point of universal interest and importance, Mr. Cohen, to know where truth may be found. Permit me to ask in what quarter do you seek it?'

'In that, sir, I believe we are both agreed: unquestionably, all truth is contained in the word of God.'

'And in the oral law,' added Ben Melchor, who remarked as he approached that the speaker raised his voice, and directed the words towards him.

'My old friend, how are you?' asked Captain Ryan, half laughing; while Ben Melchor looked the extreme reverse of any thing mirthful; 'you say that I haunt you through every land, and cross your path in every city; and I fear you will not acquit me of contriving this unexpected rencountre on the bosom of the waves.'

'Meet me where you will,' answered the Jew fiercely, 'you shall not contaminate my garment with the unclean doctrine of the Nazarenes.'

'Indeed, Josef, I hope I shall, with the Lord's blessing, convince you yet. But a heart of flesh must be given before the law of the Holy One can be engraven there,' pointing to the Jew's side, who shrank from him.

'You have spoken words of blasphemy against our holy religion,' said Ben Melchor, trembling with rage.

'I have not: your holy religion is mine, except that where you grasp the unfolded bud of the blossom, I feast on the ripe fruit. I have denounced,

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and I will denounce your Rabbinical absurdities, not one half of which do you believe, while you uphold them all; but your religion, Josef, as delineated by Moses and the prophets, is that whereon I rest my faith, my hope, my present consolation, and everlasting peace. When my blessed Master revealed himself as the risen Saviour, the promised Messiah of Israel, and Redeemer of the world, how did he instruct his eleven disciples? By opening their understandings that they might understand the scriptures. What scriptures? Yours, the only scriptures then in existence. I wish you were half as much devoted to Moses as I am!'

'This very day,' said Ben Melchor, with bitter solemnity, 'and in this very vessel, there was worship paid to idols of wood and of stone, made and fashioned by men's hands; and a box was produced wherein was deposited a fragment of unleavened paste, turned by the magic of a Christian priest into the body of the crucified, whom you call Jesus: and unto this did the Christians address their prayers, kneeling prostrate, in supplication for the soul's safety of the slain man:'

'Then they committed an act of most detestable idolatry,' answered Captain Ryan; 'utterly to be abhorred of all Christian men. But, Ben Melchor, why do you talk thus to me? You perfectly know that the religion of these people is not my religion, but that it much more resembles your's; being an abuse and perversion of the truth—a counterfeit, of man's devising. Leave these pretended misapprehensions alone, Ben Melchor, and meet me on the common ground of God's inspired word, as contained in the Old Testament, but made void and of none

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effect to you by your vain traditions, received from your fathers.'

'What a fine, straight-forward fellow!' whispered Mr. Cohen to Alick; 'but that old fox will never break cover, and come out into open day.'

Charley now came stealing along the deck; his cheeks were pale, and his eyes swollen, and he stole a timid glance towards the place where the fatal calamity had occurred. His father held out his arms and the boy climbed on his knee, and smiled.

'Poor fellow,' said the Captain, kissing his brow, 'you look sad: and well may we look sad, Charley, when a soul has passed into eternity unprepared for the Lord's summons. They have buried him in the deep, there to remain till the sea gives up her dead. We must not despair, for who knows what the Almighty may have wrought, even in a moment of time in the soul of that poor youth? but it is an awful thought, Charles, the day when the sea shall give up the dead that are in it. What will happen then?'

In a low solemn tone, the boy answered, 'They shall be judged, every man according to his works; and whosoever is not found written in the book of life, will be cast into the lake of fire.'

'Had you not a little bit of a battle with that gentleman, Charley?'

'Yes, Papa.'

'Have you shaken hands with him since?'

'No, Papa.'

'Then go and do it now.'

Charley went up to the Jew, and held out his hand; Ben Melchor looked at him with a sort of shrinking civility, and said, 'I bear thee no ill will, child.'

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'But won't you shake hands, sir?'

Ben Melchor walked away; and Mr. Cohen indignantly said, 'If this were Judaism, I should blush to be a Jew.'

'Happily, however, it is not Judaism, remarked Captain Ryan, 'nor any thing else but a crank of man's brain suggested by the Devil. Ben Melchor is not honest in his profession of these things: I know him well. I often meet with men sincerely in the wrong, holding the traditionary law as sacred as that of Moses, if not more so. With them I can usually discuss the points on which we differ; but this fellow is unmanageable. I took this method to drive him away in a civil manner, that we might resume the conversation he was determined to interrupt.'

They did resume it: Mr. Cohen spoke as a candid enquirer into things connected with his own religion, to which he had paid too little regard. Captain Ryan preached the gospel, fearlessly and judiciously; and whatever his father might feel, Alick was conscious that he was learning a lesson of incalculable value.

Before they reached Smyrna, Mr. Cohen had gently informed his son that he found his health was wholly unequal to any stay in that climate: it had been sensibly declining, he said, for some time; and he greatly wished to return home; but that he would not deprive him of the promised gratification of passing some time in the East. 'Dear father!' said Alick unaffectedly grieved, 'you must not go home alone. Let me attend you, and indeed I shall not feel the disappointment so much as I should feel see-

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ing you depart unaccompanied by any one you could look on with confidence.'

'No, my generous boy; I shall be better when I set my face homewards; and see yours set towards the Holy city; I wish you to visit it, Alick: and to kiss, for me, the very stones in the walls of Jerusalem, Peace be upon her! I have spoken to this excellent man, and he is perfectly willing to admit you into his party, and to be a parent and guide to you during your tour. I am also sure you will be delighted to shew every attention to his amiable wife, and that dear little boy. What say you to it, Alick?'

'Oh my dear, dear father, how shall I thank you for all this? leaving me in such hands, to visit such places, and—and—' then with one of his sudden bursts of honesty, he said, 'Father, I cannot deceive you: if I go with them I shall certainly have a great deal of talk about their religion: I shall hear of Jesus of Nazareth—and—I shall try to find out whether or not it was of HIM that Moses in the law and the prophets did write.' He stood, half dreading the reply: but thankful to have spoken so candidly.

'Go, Alick, and enquire into whatever is presented to your mind as the truth. Find it, and having found it, hold it fast. You are farther advanced in the search than I am: your earnestness, boy, has shamed your father out of his indifference. God grant it be not too late!'

Alick burst into tears, and throwing himself on his knees implored forgiveness for all his waywardness and undutifulness, and a blessing. This was given with fervent affection: and Mr. Cohen said, 'Your parting gift to me must be a Bible: for be-

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tween Jew and Gentile, Talmudist and Papist, I have plainly learnt that it is only there truth can be found.'

And so, in tears and smiles, in hope and anxiety, with hearts full of love, and heads busied with many thoughts, they anchored in the port of Smyrna.

C. E.

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*From the Sabbath-eve service of the Synagogue.*

O THOU sanctuary of the King! O royal city! arise, and come forth from thy subversion: thou hast dwelt long enough in the abode of calamity, for he will now pity thee with kindness.

Shake off the dust; arise, O my people! and adorn thyself with thy beautiful attire; *for by the hand of Jesse the Bethlehemite redemption draweth nigh to my soul.*

Rouse thyself, rouse thyself, arise, shine, for thy light is come. Awake, awake, utter a song; for the glory of the Lord is revealed upon thee. * * *

They who spoil thee, shall become a spoil; they who swallow thee up, shall be removed far away; thy God will rejoice in thee, as the bridegroom rejoiceth in his bride.

On the right and on the left wilt thou be extended, and the Eternal wilt thou revere; *through the means of a man, the descendant of Pharez, will we rejoice and be glad.*

*(Daily Prayers of the German and Polish Jews.)*

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## ADVENT HYMN,

TRANSLATED FROM J. A. FREYLINGHAUSEN.

Wake! the welcome day appeareth,
How with joy our hearts it cheereth!
Wake! the Lord's great year behold!
That which holy men of old,
Those who throng the sacred pages,
Waited for through countless ages;
Hallelujah! Hallelujah!

Now the wish'd-for morning breaketh,
Hark! how Sion's daughter waketh
Shouts of joy and jubilee,
Thus his advent dawn to see:
King and bridegroom she enthrones him,
Though 'tis but a remnant owns him;
Hallelujah! Hallelujah!

Patriarchs erst and priests aspiring,
Kings and prophets long desiring,
Saw not this before they died:
Lo! the Light to them denied!
See its beams to earth directed!
Welcome, O Thou long-expected!
Hallelujah! Hallelujah!



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He, the Saviour sent by heaven,
Once through faith to Abram given,
Israel's Son and glorious King,
Hope to which the heathen cling,
Now on earth with men abiding,
Comes to Zion meekly riding;
Hallelujah! Hallelujah!

Lo! he comes, a victim willing,
All his father's will fulfilling;
He will, through his precious blood,
All things once again make good,
Pain and shame of death sustaining,
What was lost with joy regaining;
Hallelujah! Hallelujah!

In our stead himself he offers,
On th' accursed tree he suffers,
That his death's sweet savour may
Take our curse for aye away,
Cross and curse for us enduring,
Hope and heaven to us securing;
Hallelujah! Hallelujah!

Moses' law no longer rules us,
Christ's free Spirit gently schools us;
Ended now our captive thrall,
He who God obeys in all,
Through his Saviour's death and merit,
Now enjoys adoption's spirit;
Hallelujah! Hallelujah!

Rent the temple curtain's centre,
Fearless each may strive to enter,

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Through the veil, the holy place,
There to stand before his face;
He who once came down from heaven,
Fear from all our breasts hath driven;
Hallelujah! Hallelujah!

Therefore, songs triumphant raising,
Zion, still your King be praising;
Praises sing with mouth and heart,
In his reign thou'lt bear thy part;
Come, thyself as offering bringing,
Come, thou Bride, for ever singing,
Hallelujah! Hallelujah!

*Sacred Hymns from the German.*

## A SIGN OF THE TIMES.

[One of the remarkable things of the present eventful days is the establishment of a highly respectable Jewish Newspaper, in English, edited by the chief Rabbi of the Portuguese connection. It is, of course, Rabbinical in doctrine, but contains much interesting matter, and among the rest a Dictionary of Biblical and Rabbinical Hebrew. It is entitled "The Jewish Chronicle." What would our persecuting forefathers have said to this! On all sides we are compelled to recognize the rapid national rise of the Jewish people: bone coming to his bone. Ezek. xxxvii. 7.—Ed.]



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## FEMALE BIOGRAPHY OF SCRIPTURE.

### RUTH.

### No. II.

*(We are much concerned to be obliged to insert this paper out of its proper course: the one that was so unfortunately lost not being yet replaced. We hope it may be so in our next.)*

THE ancient heathens made friendship a virtue; and no wonder, since experience must have shown them that it is an accompanying characteristic only of virtuous minds. They, who by nature are most susceptible of friendship, will invariably be found to be those who are more lofty in sentiment, more generous and high-minded than their compeers. The dull and selfish stand aloof from any companionship beyond the forced association of the class-room, or that passing intimacy which has the sports of the play-ground for its bounds: while the ardent and affectionate rush into closer and closer union; doubling the joys of their own existence by that mysterious echo of the soul; that voice born of earth and heaven, which has its response in the secret recesses of every generous heart.

That union of heart which bears the sacred name of friendship, has for its bond some medium of con-

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geniality: something distinct from each, yet possessing a charm of power sufficient to influence both. Youth has so many points of assimilation, so many new untrodden paths of joy, inviting companionship and affording community of interests and pleasures, that it is at this season of life chiefly, that friendships are most fervent and prolific. But it is not in attachments of this nature, that we must look for that constancy which is the symbol of true friendship. These youthful likings change for the most part with the changing tastes and habits of those who form them, and wither, like the flowers of spring, passing away with the season they have graced. The bond of indissoluble friendship, if not virtue itself, must be in its nature virtuous: and hence it is, that although men of the world have always a community of interests, inasmuch as each is bent on acquiring as large a portion of this world's good as he can seize and retain in possession; yet, as the pursuit of this "mammon of unrighteousness," is in its nature selfish and debasing; so its tendency is to disunite and alienate, those who are equally the subjects of its influence. There may be companionship among the worldly-minded and the vicious; but friendship can only exist among the unworldly and the virtuous.

But how is it that even among the latter it is so slow of growth and so little enduring? How is it that friendships are generally formed, without the confines of the family circle,—flourish most when personal intercourse is not too frequent, and rarely survive the friction and wear of every-day life? Perhaps it is, that the petty wants and cares of every day, have in themselves a lowering tendency. Ima-

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gination has no power to throw an ennobling, though fictitious interest over them; and thus, unless religion be there, with her meek self-denial and her high and holy charities, to form the "perfect bond," which unites all the friends of Christ; even the well-disposed and virtuous will feel themselves unequal at all times to sustain the eagle flight of friendship: for self-love will clip her pinions, and bring her down from her soaring, to trail in the dust.

But when we see those who are placed by the Providence of God in close and daily intercourse, living in love and harmony together; "forbearing one another and forgiving one another;" though differing perhaps in years and natural character; do we not feel that there must be some common centre of attraction for both? some hidden anchor, linked upon which, both may safely abide in company, and outride the storms of life? What, but the being partakers of one hope, one course, could have bound together characters so dissimilar as those of Naomi the Jew, and Ruth the Moabite? Birth, education, age,—all and each presented obstacles to the existence of mutual friendship; and all and each must have added force to those collisions of purpose and interest, the shocks of every-day life; which rend the brittle bonds that hold opposing wills in check; as the new ropes were rent like thread in the hands of the awakening giant.

That tie of natural relationship which, in the Providence of God, united Ruth and Naomi, is not, generally speaking, found to be productive of reciprocal agreement, especially where the parties dwell together: on the contrary it too frequently affords cause for mutual jealousy and distrust. We might

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therefore have concluded, even if Scripture had not distinctly informed us, that religion was the bond which cemented the friendship of Naomi and her youthful daughter-in-law. Nothing, however, can be more clear than the confession of Ruth on this head. While Orpah journeyed with them, she made no profession of the principles that governed her: perhaps she supposed her sister-in-law was acting from the same motives as herself: but when the kind feelings of Orpah were found to have no root in themselves; no power to stand against the prospect of tribulation; and when the last appeal of Naomi was made—"behold thy sister-in-law is gone back unto her people and unto her god:" then she hesitated not to avow the good part she had chosen; viz., to know no god but the God of Israel: no people but His: "Ruth said, intreat me not to leave thee, nor to return from following after thee, for whither thou goest, I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

"Let your conversation be without covetousness: for he hath said, I will never leave thee nor forsake thee." What a beautiful illustration is Ruth's history, of this scripture in all respects; Naomi had urged the probable worldly loss which Ruth might incur, from her determination to accompany her to Judah, but Ruth's mind was without covetousness; and she preferred the prospect of poverty, with the promise of the world to come, to the living without hope and without God in this world. The sequel of the story shews that godliness has, in truth, the promise of this life also, and that if religion at first requires some sacrifices, from those who would enter

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on her paths, they shall receive an hundred-fold now in this time, and in the world to come, eternal life.

Naomi's return to Bethlehem, with no other companion than one young foreigner, excited the attention and interest of the Bethlehemites. It seems that whatever substance they might have brought with them from the country of Moab, was exhausted by reason of the very long journey; since we find them, immediately after their arrival, taking their place with the poor of the land. And perhaps it was the altered demeanour and travel-stained garments of the widow of Elimelech, as much as her woe-worn features, which made the women of Bethlehem doubtful of her identity, when they asked each other, "Is this Naomi?" And perhaps too, some lurking pride at the contrast of her past prosperity and present destitution, mingled with the memory of her bereaved affections, when she replied to her old companion, "Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me; I went out full and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

The excitement which the return of Naomi so lonely and destitute, had at first produced in Bethlehem, soon subsided, as is usually the case with the sympathy of the multitude: and Ruth and Naomi were left to their own resources for a livelihood. The nearest of kin to Elimelech, he who "had a right to redeem," was then living in Bethlehem. This man, when afterwards called upon in a public assembly to redeem the inheritance of his poor kinsman, avowed himself willing to do so; and it was only when informed that

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the redemption of the land in this case, could not be completed without a marriage with the widow of the last heir Mahlon, that, (being probably himself already married to another) he offered to transfer his right to Boaz. He did not know, it appears, from his own evidence before the elders in the gate, of the existence of the widow Ruth; although her coming to Bethlehem with Naomi had made some stir in the city. How true are the words of the wise man; "wealth maketh many friends, but the poor is separated from his neighbour." How true, still, that those, who when called upon by the voice of public solicitation, to do a deed of justice or benevolence willingly assent, are not necessarily those who in the beautiful words of the Psalmist, "*consider* the poor." The redeemer in this case, had thought so little about his duty, that he did not even know his incapacity to perform it agreeably to the enactments of the law. He was willing to befriend Naomi, when it was demanded of him by the voice of his fellow-citizens; but although when the strangers arrived forlorn and destitute, "all the city was moved about them;" we do not find that the nearest of kin had taken any interest in their condition: not so much even as to understand the relationship in which the young stranger stood, to Naomi, or to himself.

But God "careth for the poor." Many were the regulations of the Mosaic ritual, in favor of this most numerous class of every community; while a large and liberal spirit towards them, was enjoined upon every true Israelite. It had pleased the providence of God so to order it, that Naomi and Ruth arrived in Bethlehem at a period when men were more especially bound to deeds of charity: "they came to

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Bethlehem in the beginning of barley-harvest." Now it was written in the law, "when ye shall reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of the harvest: thou shalt leave them for the poor and strangers, for the fatherless, and for the widow." Here, then, was the hope of sustenance for the widow Naomi and the stranger Ruth. There was bread sent down from heaven to supply their need. "Let me go to the field," says Ruth (well-instructed it would seem in the details of the new religion she had professed), "and glean ears of corn after him in whose sight I may find grace:" that is, in the field of any one who will permit a stranger to gather what the God of Israel has provided for the stranger: and Naomi said, "Go, my daughter." "And she went, and her hap was to light on a part of the field belonging unto Boaz who was of the kindred of Elimelech." "Her hap was to light on that field:" or, it chanced, as we sometimes say, (not forgetting however that "the Lord directeth our steps") that the field on which she entered was the property of a man, who was not only "a mighty man of wealth," but also "rich towards God." The work of the reapers was but in its commencement, and therefore, it seems, permission from the ruler or overseer of the labourers was necessary, before a poor person could "gather after the reapers, among the sheaves:" that is, before the corn was carried to the garners. To this person Ruth addressed herself, and receiving a favorable answer (for the man recognized her as the stranger of Moab who was come back with Naomi), she continued to glean from morning until the burning heat of noon called the labourers to rest beneath

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the tent, or lodge, or whatever was the temporary structure, which afforded a place of refreshment and shade in the open field.

The reapers, and "the maidens" whose privilege it was to glean after them, were alike resting from their toil, when the master of the field came from his home in Bethlehem, to see and inspect their labours. There is inexpressible grace and dignity in the paternal salutation of the pious rich man to his dependants—"The Lord be with you." And their answer is equally striking and affecting—"The Lord bless thee." Casting his eyes around, Boaz soon perceived a stranger among the female labourers. The mourning garb, the foreign physiognomy, were sufficient to make Ruth conspicuous among the maidens of Judah. Boaz had heard the story of her noble self-devotion, and it had made a deep impression on his own generous mind: but as yet, she was personally unknown to him. His servant knew her: but the rich are not so easy of access as their inferiors, for the very trappings which serve to denote their dignity, are as a thick veil hiding from their eyes the poor and the unfortunate. No sooner had Boaz informed himself that the stranger who had craved permission to glean in his field, was no other than the young Moabitess of whom he had heard so much; than with an instinctive delicacy of feeling which seems to have been quite as leading a feature in his character as his generosity, he turned to the reapers, and authoritatively forbad them to offer any slight or insult to the poor unprotected stranger. That Ruth had felt some secret dread of annoyance, some humiliating consciousness that her situation exposed her to rude freedoms, appears from her thankful ac-

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knowledgment of the favor that Boaz had done her, in making her the subject of his notice:—"I find favor in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken friendly to thine handmaid, though I be not like unto one of thine handmaidens." Her heathen birth, her foreign accent, her friendless state; the recollection of these must have had a depressing effect upon her mind on this first day of her association with the rudest and humblest class of the Jewish community, after so many months of privacy, with only the pious and tender Naomi for a companion. But whatever Ruth had suffered from the dread of contumely, or insult, her fears must all have vanished on hearing the admonitions of Boaz, first to the reapers, and then to herself: "go not to glean in another field, neither go from hence, but abide here fast by my maidens."

Having thus, first, insured to her that personal protection and that provision for self-respect, with which the generous and high-minded know how to introduce their deeds of charity, Boaz next invited Ruth to share the meal which had been prepared for his labourers, and bestowed on her such an abundant portion, that she had not only wherewith to satisfy her own hunger, but also to lay by in store for Naomi: "she did eat and was sufficed," and "she gave to Naomi what she had reserved after she was sufficed."

And thus by a few kind words "spoken to the heart," as the Scripture beautifully expresses it, by a few handfuls of parched corn dealt out to the necessitous, the rich man had power to bring back joy and hope to the bosoms of the sorrowful and destitute. When Ruth returned at evening, she brought in her hand not only the earnest of the ears of barley, as

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proof of the blessing which had attended her dutiful labours, but the consciousness also that the true servants of the God whom she came to seek, did not scorn her profession, but rather held out to her the right hand of fellowship. She could tell to Naomi how the rich man had commended her faith and duty, had blessed her in Jehovah's name, and promised her protection from harm. And great was the thankfulness of Naomi on hearing the name of Ruth's benefactor, to discover one whom former kindness to her departed relations, had deeply endeared: "blessed be he of the Lord," she said, "who hath not left off his kindness to the living and the dead."

There are the many of this world who covet riches for the sake of the distinction they bestow, or the pleasures or honors they command: and there are the few who desire them as a means of benefitting their fellow-creatures, and doing God service. Yet surely these latter have almost as little reason on their side as the former. Granting that they would bestow their treasure, not at all in self-gratification, but lay it out entirely for others;—what then? have they forgotten the Apostle's judgment, "though I give all my goods to feed the poor, and have not charity, I am nothing." How little is it that mere wealth can do for others. How little, for instance, "to comfort them that mourn." Nay, how often does the deed of outward charity inflict a deeper wound on those already cut to the heart with sharpest sorrow. Wealth, in the hand of such an one as Boaz, made subservient to the higher gifts of benevolence, generosity and delicacy of feeling, becomes indeed an instrument of dispensing blessing: but wealth without charity;—with-

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out that heavenly grace which "is kind," "is not puffed up," and "seeketh not her own:" is no better than "a jewel in a swine's snout;" a decoration odious in the estimation of every intelligent creature; and inspiring disgust even in those who reach out the hand to gather one pearl from the cluster for their own advantage.

LYDIA.

## EXTREME UNCTION.

SUCH it is pretended are the intention, efficacy, and virtues of this rite, that, if it be necessary to the salvation of the person who is anointed that he should recover, he will; but if this be not necessary, he will not. Hence it follows, 1st, that if the person recovers, he was in a state of damnation, after he was anointed. 2nd, That if he does not recover, he dies in a state of salvation. Therefore, nobody was ever damned that was anointed at the hour of his death. Therefore also, nobody that recovers had benefit by any sacrament he received before the unction; otherwise he would not have been in a state of damnation. Upon the whole then it is plain, as this sacrament like the rest is said to operate *ex opere operato*, whoever has a mind never to die, needs only to be in a state of damnation when he is anointed. *From 'The Popish Mass,' by the Rev. A. Meagher, formerly a priest of Rome.)*

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## EXTRACTS FROM AN UNPUBLISHED POEM.

BY THE AUTHOR OF "THOUGHTS ON PHRENOLOGY."

WHERE Heaven's the end, and God himself the way,
And man is not to choose, but to obey;
Where all should be to God alone referred,
And man is but to hear, not to be heard;
And men have views each better than the rest,
And men can't settle on which views are best;
Yes, if it can, let pride say on this road,
Who is our guide to be, is man or God?

Man not from sin, but from perfection fell,
With tastes refined for heaven, he turned to hell;
With tastes corrupt, prefer or not prefer,
Or God must lead him or he still will err.

He in the image of his Maker made
In sweet perfection every part displayed.
Part linked to part in one harmonious whole,
Each one controlling, and each in control,
One erring, soon the fatal error ran,
Pride ruined faith, faith reason, reason man.

The simple reason why few find is this,
Because we seek not, or we seek amiss;
Because we read as self or others say;
Not read the Bible in the Bible's way.

Man must, (if God directs it and must lead,)
Not by his reason but his faith proceed.
That book of Wisdom we Experience call,
Written by Ignorance and read by all;
Oft, costing all its purchasers possess,
Yet never dear, or dear when costing less,

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Proves sceptic Reason's argument a lie,
And proves the simplest faith philosophy.
Reason may see, in things by wisdom plann'd,
Marks of design; hence a designing hand
May lend us eyes for things that may be seen.
But faith alone can look beyond the screen;
Mysterious faith before the fall designed
To keep from loss, but now the lost to find.
That souls are erring, one and all will preach,
But then the way is that which pleases each;
Till every sect dividing o'er and o'er
Makes unbelief and unbelievers more.
Alas! the godly make, when they divide,
More Infidels than all the world beside.
Much sooner they who disbelieve without,
Will disbelieve when e'en believers doubt,
When Christians rather with each other fight,
Than all against the common foe unite:
Those who perhaps first start from something true,
But when they end 'tis in some endless view,
As planets ceaseless circle round the sun
Yet never reach, so round the truth they run.
Half false, the tangent is the course they will,
Half true, the truth attracts them to it still.
These leave the symbol, and the substance choose,
Those in the symbol all the substance lose.
What is the value of the substance then,
But this, that 'tis the substance and not vain.
What of the rite but this, that 'tis the rite,
'Tis not the essence but a thing of sight.
Oh! if, as once was favor'd Israel, I
And they were under a Theocracy,
Methinks I hear, as he with Israel then,
The Giver call his own appointments vain.

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## LETTERS TO A FRIEND.

### XVII.

MY DEAR FRIEND,

SIR James Ware dates the great and general spoliation of Ireland by the Danes and Normans, in the year 795. The destruction of churches, seminaries and all useful Institutions was followed by a recklessness of the good order and discipline which had been maintained, and a general corruption of manners ensued. At the close of my last letter the degradation into which the nation sunk is described.

"That the Irish were lovers of learning; that they distinguished themselves in these times of ignorance by the culture of the sciences beyond all the European nations; travelling through the most distant lands with a view to improve and to communicate their knowledge, is a fact which is derived from the most authentic records of antiquity."*

I would still linger over the bright side of the picture—but the dark reverse forcibly presents itself. We have already seen how much the dissensions of the Irish among themselves added to their calamities. Had they been of one heart and one mind, resisting

* Mosheim's Eccles. Hist. Cent 8.



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all that which militated against the general peace and prosperity, it is most probable they would ultimately have been successful in resisting the enemy.

Before I proceed farther, however, with the account of the Danish innovations, I shall introduce a description of Dublin, taken from Holinshed's Chronicle.

"Dublin, the beauty and eye of Ireland, hath been named by Ptolemy in ancient time, Eblana. Some term it Dublina, others Dublinia, many write it Dublinum, others of better skill Dublinium. The Irish call it Balleer Cleagh, that is, a town planted upon hurdles. For the common opinion is, that the plot upon which the city is built, hath been a marsh ground; and for that by the art or invention of the first founder the water could not be voided, he was forced to fasten the quag-mire with hurdles, and upon them to build the city. This city was builded, or rather the buildings thereof enlarged, about the year 155. For about this time there arrived in Ireland three noble Easterlings that were brethren, Avellanus, Sitaracus, and Yuorus. Avellanus, the elder brother built Dublin, and named it Avellana; which, by corruption of speech, was afterwards called Eblana. Sitaracus built Waterford, and Yuorus, Limerick. Dublin, as it is not in antiquity inferior to any city in Ireland, so in pleasant situation, in gorgeous buildings, in the multitude of people, in martial chivalry, in obedience and loyalty; in the abundance of wealth, in largeness of hospitality, in manners and civility, it is superior to all other cities and towns in that realm; and therefore it is called the Irish or young London. The seat of this city is, on all sides pleasant, comfortable, and wholesome.

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If you would traverse hills, they are not far off. If campaign ground, it lieth of all parts. If you be delighted with fresh water, the famous river called the Liffey, named of Ptolemy Lybnium, runneth fast by. If you will take the view of the sea, it is at hand. The only fault of this city is, that it is less frequented of merchants and strangers, because of the bare haven. Their charter is large. King Henry the fourth gave this city the sword in the year of our Lord 1409, and was ruled by a mayor and two bailiffs, which were changed into sheriffes, by a charter granted by Edward the sixth, in the year of our Lord 1547. In which year John Reans and Robert Jans, two worshipful gentlemen were colleagues in that office, and are therefore named, last bailiffs and first sheriffs that have been in Dublin. It appears by the ancient seal of this city called signum præposituræ, that this city hath been in old time governed by a Provost. The hospitality of the mayor and the sheriffs for the year being, is so great and bountiful, that soothlie (London forepriced) very few such officers under the crown of England keepe so great a port, none I am sure greater. The mayor, over the number of officers that take their daily repast at his table, keepeth for his year, in manner open house. And albeit, in term time his house is frequented as well of the nobility as of the other potentates of great calling: yet his ordinarie is so good, that a very few set feasts are provided for them. They that spend least in their mayorality (as those of credit, yea, and such as bare the office have informed me) make an ordinary account of five hundred pounds for their viand and diet that year: which is no small summe to be bestowed in house-keeping, namely where



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vittels are so good, cheape, and the presents of friends diverse and sundry."

"Christ church, otherwise named *Ecclesia sanctæ Trinitatis*, a cathedral church, the ancientest that I can find recorded of all the churches now standing in Dublin. I take it to have been builded, if not in Avellanus's time, yet soon after by the Danes. The building of which was both repaired and enlarged by Chritius prince of Dublin, at the earnest request of Donat the bishop, and soon after the conquest it hath been much beautified by Robert Fitz Stephens and Strongbow the erle of Pembroke, who with his sonne is in the bodie of the church intoomed.

"Saint Patrickes church, a cathedral church endued with notable livings, and divers fat benefices. It hath a chappell at the north doore, which is called the paroch church. This church was founded by the famous and worthie prelate John Commin, about the year of our Lord 1197. This foundation was greatly advanced by the liberality of King John. There hath risen a great contention betwixt this church and Christ's church for antiquitie, wherein doubtless St. Patrick his church by many years is inferior to the other, St. Nicholas, St. Michael, St. Verberosse, or St. Werburgh, so called of a Cheshire virgin. The citizens of Chester founded this church, with two chapels thereto annexed; the one called our lady's chapel, the other St. Martin's chapel. Her feast is kept the third of February. This church with a great part of the city was burned in the year 1301: but again, by the parishioners re-edified. St. Audeon, which is corruptly called St. Ouen or Owen, his feast is solemnized the 14th of August. The paroch of this church, is accounted the best in Dublin, for that

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the greater number of the aldermen, and the worships of the civitie are demurrant in the paroch.

"St. Tullocke now profaned. In this church in old time, the familie of the Fitz Simons was for the more part buried. The paroch was neared from the Crane Castell, to the Fish-shambles, called the Cock-hill, with Preston his innes and the lane thereto adjoining, which scope is now united to St. John his paroch. St. Katherine, St. Michan or Mighan. St. James; his feast is celebrated the five and twentieth of Julie, on which day in ancient time was there a worthie faire kept at Dublin, continuing six daies, unto which resorted divers merchants, as well from England as from France and Flanders. And they afforded their wares so dog cheape, in respect of the citie merchants, that the countrie was yeare by yeare sufficientlie stored by strangers, and the civitie merchants not uttering their wares, but to such as had not readie chinkes, and thereupon forced to run upon the score, were very much impoverished. Wherefore, partlie through the canvassing of the town merchants, and partlie by the winking of the rest of the citizens being woon upon manie gaie glosed promises by plaieng bopeepe to bear themselves overlie in the matter, that famous mart was supprest, and all forren saile wholie abandoned. Yet for a memorial of this notable faire a few cottages, booths and alepoles are pitched at St. James' his gate. St. Michael of Poules, St. Brigide, St. Kevin, St. Peter *de monte*, or upon the hill, appendant to St. Patrike's church; St. Stephen, this was erected for an hospital for poore, lame and impotent lazers, where they abide to this daie, although not in such chaste and sincere wise, as the founder's will was upon the erection thereof. The

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maior with his brethren on St. Stephen his daie, (which is one of their station daies) repaireth thither, and there dooth offer. St. Andrew now profaned.

"In the yeare 1315 Edward Bruise, a Scot, and brother to Robert Bruise king of Scots, arrived in the north of Ireland. From whence he marched on forwards with his army, until he came as far as Castleknocke. The citizens of Dublin being sore amazed at the sudden and scarborough approach of so puissant an enemie, burned all the houses in St. Thomas, his street, least he should upon his repaire to Dublin have anie succour in the suburbs. The maior (named Robert Notingham) and comunaltie being in this distrees raised downe an abbeie of the friar preachers, called St. Saviour, his monasterie, and brought the stones thereof to these places, where the gates now stand; and all along that waie did cast a wall for the better fortifieng the civitie, mistrusting that the walls that went along both the keies, should not have been of sufficient force to outhold the enemie. The Scots having intelligence of the fortifying of Dublin, and reckoning it a follie to laie siege to so impregnable a civitie, marched towards a place not far from Dublin called the Salmon-leape, where pitching their tents for foure daies, they removed towards the Naas. But when the city was past this danger, king Edward II. gave strict commandment to the citizens to build the abbie they raised, saieng, that although laws were squatted in war, yet notwithstanding they ought to be revived in peace.

"Osmantowns, so called of certain Easterlings or Normans, properlie the Danes that were called Ostmanni. They planted themselves hard by the water side neere Dublin, and discomfited at Clontarfe in a

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skirmish diverse of the Irish. The names of the Irish captains slain were Brian Borrough, Miaghmacke Bren, Tadie O'Kellie, Dolin Abertegan, Gille Barramede. These were Irish potentates, and before their discomfiture they ruled the rost. They were interred at Kilmainne over against the great crosse.

"There arrived a fresh supplie of Esterlings at Dublin in the yeare 1095, and setted themselves on the other side of the civitie, which of them to this daie is called Osmantowne, that is, the town of the Ostmannes, whereof there ariseth great likelihood to have been a separate town from the citie, being parted from Dublin by the Liffie, as Southwarke is severed from London by the Thames.

"The castle of Dublin was builded by Henrie Loundries, (some time archbishop of Dublin, and lord justice of Ireland) about the yeare of our Lord 1220. This castell hathe beside the gate house foure goodlie and substantiall towers, of which one of them is named Bermingham his tower, whether it were that that one of the Berminghams did enlarge the building thereof, or else that he was longe in duresse in that tower. This castell hath beene of late much beautified with sundrie and gorgeous buildings in the time of Sir Henrie Sidneie, sometimes lord deputie of Ireland."

From Harris's *Annals of Dublin* in 808, we find the Danes were in possession of that city. Different parties of these unwelcome marauders were designated by the Irish under two denominations. The one were called Fin Gals, or white strangers; the other Dubh Gals, or black strangers. The first were successful in their assaults on the city in which they raised a strong rath, and from thence they extended

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their conquests north, and south as far as Bray and the mountains of Wicklow. These parts seem soon after to have been made the head of the Danish settlements in Leinster, and from this circumstance these districts were called Fingal and Dubh-Gall—that is to say, the *territories of the white foreigners*, or Norwegians—and that of the black foreigners. The last denomination, i.e. Dubh-Gall, we do not find preserved in history, but is kept up in the tradition of the natives of the country even to this day.

About the year 850, the black strangers first effected a landing in Ireland, and commenced their operations by an attack on the Fin Gals, whom they overcame and drove out of Dublin; possessing themselves not only of the city, but of the adjoining territories. The white strangers retired before them only for the purpose of renewing the attack with a more powerful reinforcement which they obtained in the following year from their own country, and by whose means, they re-possessed themselves of all they had lost, after a furious contest which lasted three days and nights.

In 853—A great army collected from the different isles of the north, and were led on by three Norwegian brothers of the blood royal, Anlaf, Ivar, and Sitric: it is said that they came into the country under the disguise of merchant men, and having obtained an easy access by degrees, they assumed their true character. As chieftain warriors at the head of their troops, they possessed themselves of all the maritime posts and exercised uncontrollable command over the sea coasts, compelling all foreigners and natives to submit and pay tribute to them. Anlaf took possession of Dublin which he enlarged;

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Ivar of Limerick, and Sitric of Waterford, of which city he is said to have been the founder. According to the annals of Inisfallen, A.D. 863, upon the death of the monarch Melachlin, Anlaf and the Danes placed his successor, Aodh Finliath on the throne. This prince was of the northern Hy-Niell race. He had joined the Danes in devastating the principality of Meath which had belonged to two princes, Lorcan and Concobar. Both were taken into captivity, the first falling into the hands of Aodh was treated with the utmost cruelty, and deprived of his eye sight. and Anlaf having seized Concobar drowned him at Clonard. Among the numerous spoliations of this Danish chieftain, was that of Armagh whose riches he carried off, and laid the shrines and hospitals in ashes. He also made incursions into north Britain, and after a blockade of four months, the renowned fortress of Alcluyd,* surrendered to him. In the Albanian territory his career closed: he was suddenly seized by stratagem and slain.

At this time, Roderick, king of Wales, being driven from his own country by the Danes, came over to Ireland, as a place of refuge rent and torn as it was by the same lawless depredators. From the time of the first establishment of an Irish colony in north Britain, a close and friendly intercourse between that colony and the Irish was maintained and increased by perpetual inter-marriages. A new link was added to the chain which bound them together, by the union of the monarch Aodh Finliath, with Malmaria, the

* "Alcluyd was wholly razed to the ground. The black strangers were resistless; and the Britons, Saxons, Angles, and Picts were mingled in captivity beneath the yoke of Anlaf and Hingvar, (Ivar.") —*Palgrave, English Commonwealth.*

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daughter of the renowned conqueror of the Picts, Keneth Mac-Alpine. After a reign of sixteen years, he passed from time into eternity; 879, Flan Siona succeeded to the monarchy, and wooed and won the widowed queen, Malmaria; by which means, the Tyronian, the Clan-Colman, and Slanian branches of the Hy-Niell race were connected together, while the fourth, which was the Tyrconnel branch were utterly cut off from the succession to the monarchy.

Ireland now enjoyed a comparative degree of rest. The lands were every where cultivated. The churches and abbeys, long lying in ruins, were rebuilt; the seminaries were re-opened and again filled with students. But soon the torch of discord was re-kindled, and those who should have been at peace evinced a disposition for war. It was not now the foreign foe which covered the field of battle with the slain, for these had been subdued by the persevering bravery of the people of Leinster, (who had formerly disgraced themselves by a confederacy with them,) and great numbers were compelled to leave the island. In this instance war was waged between the monarch Flan Siona himself, and Cormac Mac Culinan, King and Bishop of Cashel. How strange, how unaccountable that two such characters as history represents them, should give way to the rancorous feelings of enemies! The first a generous, noble-minded prince. The last a man of eminent piety and leaning. The cause of their dissension is thus accounted for in M'Curtin's Brief Discourse, &c. "The Book of Wars and Battles mentions at large the reasons which induced Cormac at this time to wage war upon the Lagenians; and says it was because their king, Cearbhull, refused to pay the usual

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tributes due from the kings in Leath Mogha, to the king of Cashel."

The throne of Cashel had become nearly equal to that of Tara, and the subsidies demanded extended over the southern half of the kingdom. This was now resisted by Flan Siona who aided and encouraged the people of Leinster in their refusal to pay the customary tributes to the king of Munster.

Cormac, inclined to peace, would never have engaged in this warfare, had he not been under the influence of the abbot of Iniscathery, his war-minister.

The combination seems strange of king, bishop, and warrior. In speaking of the same period in England, Hume says, "The ecclesiastics were then no less warlike than the civil magistrates." And Mosheim, in his account of the internal state of the church in the ninth century, tells us,—"The bishops and heads of monasteries held many lands and castles by a feudal tenure; and being thereby bound to furnish their princes with a certain number of soldiers in time of war, were obliged also to take the field themselves at the head of these troops."

The first battle between Cormac and Flan Siona with his confederates the king of Leinster, &c., took place in 907, on the Heath of Moylena,—the plain of Lene in the king's county, where in olden times a great victory was gained by Con "of the hundred battles."

On this occasion Cormac was victorious, and received hostages as marks of submission from the monarch. After this, he followed up his conquest by marching into Roscommon where he obtained similar pledges, thus rendering the northern part of the kingdom tributary to the ecclesiastical sovereign. This state of

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things did not last long. The people of Leinster determined to resist the claim, prepared themselves anew for battle, and again aided by the monarch, and the princes of Leath-Cuinn, collected a numerous force. Cormac also made preparations but with an unwilling mind; he had many scruples which he communicated to his friend and adviser, the abbot of Iniscathery by whom they were all set aside as unworthy to be entertained by a king and warrior. Unfortunately this proud ambitious adviser prevailed, although Cormac had a strong foreboding that the battle would terminate fatally for him. Under this impression, he made his will and left the succession of his crown to a prince of the Dalcassian tribe, though he was himself a Eugenian. Not content with declaring this, his last will, he sent for Lorcan, the head of the Dalcassian race, and in the presence of all his court and kinsmen, declared him to be the lawful heir, according to alternate succession to the crown of Munster. He afterwards added to his will the following bequests to the churches, according to Keating's statement:—"An ounce of gold, an ounce of silver, and a horse and arms to Ardfinan; a golden and a silver chalice, and a vestment of silk, to Lismore; a golden and a silver chalice, four ounces of gold, and five of silver, to Cashel; three ounces of gold, and a mass-book, to Emly; an ounce of gold, and another of silver, to Glendaloch; a horse and arms, with an ounce of gold, and a silk vestment to Kildare; twenty-four ounces of gold and silver, to Armagh; three ounces of gold, to Iniscatha; three ounces of gold, and a silk vestment, with his royal benediction, to the successor of Mungaired, (Mungret.)

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Having thus settled his temporal concerns, Cormac marched at the head of his troops, to the field of battle. It is said, that 'on the way he was met by a herald from the king of Leinster offering the most honourable terms of peace, which Cormac was disposed to accept; but the furious abbot upbraided him with cowardice, and such was his influence over his infatuated sovereign, that he dismissed the ambassador.' The force of his enemies were more than two to one against him, and the cause was unjust; both of these considerations must have weighed heavily on the pious mind of the king, and been dispiriting to his followers. He pitched his tent in the plain of Magh-Albe, and there waited the approach of the enemy. They soon advanced, and after a long and desperate struggle, the troops of Munster gave way. Cormac's foreboding was verified; he saw the sun go down no more, and many of his brave followers, the nobles and princes of Munster, fell with him. Among the most remarkable were the abbots of Cork and Kinethy. It has been said that Cormac was thrown from his horse in the heat of battle, and that his body was afterwards found by some of the victors who cut off the head, and carried it triumphantly to Flan Siona. By him the trophy was received in a different manner from that which they expected,—far from applauding, he condemned the barbarous act, and taking hold of the reeking head he kissed it, and bathed it with his tears. To evince farther the veneration in which he held this good king and prelate, he ordered the remains to be interred with the respect due to his merits and royal dignity.

Cormac left memorials which time has not obliterated in the beautiful chapel which he erected on

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the rock of Cashel, and his Royal Psalter, in which the ancient records of his country are illustrated. The seven turbulent years of his reign was preceded by a time of peace which he passed in those employments so much more congenial to his turn of mind. The ruins of his chapel is thus described by Sir R. C. Hoare in his 'tour in Ireland.' 'The stone chapel of Cormac at Cashel, is no where to be surpassed, and is itself a host in point of remote and singular antiquity; and though her monastic architecture may fall short, both in design and execution, and be obliged to yield the palm of superiority to the sister kingdoms, yet Ireland, in her stone roofed chapels, round towers, and rich crosses, may justly boast of singularities unknown and unsurpassed by either of them. The two crosses at Monasterboyce, are by far the richest in their sculpture of any I have yet seen.'

Flaherty, the abbot of Iniscattery, to whom all the evil consequences of this fatal war were attributed, was taken prisoner. No one pitied him—no one wished to release him; therefore he remained in durance until after the death of Carol, king of Leinster, and after his liberation, so much was he execrated by the common people, that had he not been protected by the clergy they would have torn him to pieces. He retired to his monastry of Iniscattery,* and in that seclusion he reflected with sorrow upon his former ambition, pride and violence. With repentance came newness of life, and this same man, changed in heart, was called, after the death of Lorcan the Eugenian, to reign as the relative of Cormac the Dalcassian.

* Iniscathy is a celebrated island in the river Shannon, where the ruins of eleven churches may still be traced.

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He governed his people with wisdom and integrity to the end of his days.

Upon the demise of Flaherty, the succession ought to have reverted to Kennedy the son of Lorcan, according to the enactment of Oliol Ollum; but with new kings, frequently were new regulations, and therefore the alternate succession of Dalcassian and Eugenian princes was not strictly maintained.

Kennedy had a competitor whose name stands prominent in the records of his time. This was Collaghan, whose history varies much in the different details I have seen—some represent him as a most successful warrior in reducing the power of the Danes, others say that he joined himself to them in wasting the lands, and destroying the churches. The accounts which I shall give you are abstracted from Keating, McCurtin, Dr. Warner, &c. which all agree in the detail of the principal events and which I find adopted by McGregor in his '*True Stories.*' The contest between the rival princes was not decided by force of arms; by the persuasive eloquence of Callaghan's mother, Kennedy yielded up his claim, and from thenceforward he became a faithful friend and counsellor to Callaghan.

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## A PRIZE.

We wish our readers, such at least as do not desire to cumber the ground in selfish, fruitless inactivity, would possess themselves of a small pamphlet entitled "Proceedings at the half-yearly Meeting of the Teachers instructed at the Institution of the Home and Colonial Infant School Society, held on Wednesday, July 7, 1841." Its contents are more interesting and important than we could have surmised the possibility of, without actually reading it. The information, the valuable instruction there given, on the momentous subject of early education, render it a prize indeed. Questions are proposed, bearing on the difficulties that most severely try the patience and faith of those engaged either in domestic or school teaching; and which continually cross the path of the Christian mistress too, in her household arrangements. These are answered, as scripture and a sound mind might dictate, by various gentlemen, devoted to the work; and while the warmest interest cannot fail to be excited for these noble nurseries of loyalty to God and the Queen, the Reader's personal profit will, or ought to be, such as to entitle us to her thanks for bringing the estimable little monitor under her notice. We look with most affectionate and hopeful solicitude to this beautiful institution, which Satan would fain overthrow; but which the Lord, who has planted it, will cause to flourish and increase, and to bear fruit ten thousand fold.

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## POPERY IN IRELAND.

We are indebted for the following to a friend who supplies us with names and dates. We lay it before our readers in the unstudied form in which it was drawn up.

The English often ask why it is that Ireland is never quiet, and that the Laws are never respected as in Great Britain? These questions they would scarcely put if they knew the power of that usurped authority which maintains a system of terror throughout the land far greater than the Laws; and which instead of being exercised to promote content and obedience, the only true foundation for peace and comfort, is continually exerted to serve private ends which are frequently so opposed to the good of the country and the Christian liberty of the people, that we have no hesitation in saying that nothing can improve Ireland until the usurped authority of the Roman Catholic priesthood is kept down, and a total impossibility created that such scenes as the following can be acted even towards those who on Christian principles refuse to prosecute the offenders, considering it their duty rather to suffer wrong than to swear information before a magistrate.

Any person acquainted with the state of religion in Ireland must feel it of importance to make known



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to English Protestants the conduct of the Roman Catholic clergy, and the consequences both moral and political of their conduct. Yet the difficulty of doing so is greater than any general reference to the subject could lead one to suppose; for while it may naturally be imagined that a simple recital of facts ought to be sufficient to elucidate the subject, there is so much of sentiment and feeling to be considered and understood, that it requires not only to know what the priest has done, but also what the people have thought, to form even a moderately just idea of a state of things almost unknown in other countries.

It is only in a state where Protestanism is upheld and Popery not kept in complete subjection, that we could find the strange anomaly which exists in Ireland, of a people yielding the most servile obedience to the ministers of a religion they desire to be delivered from, and giving themselves up to a priesthood they rarely respect, although they will fall on their kness before them when occasions require them to do so.

This state of things, however apparent to those who take the trouble of enquiry into the situation of Erin's sons and daughters, is so little perceived by others who look only on outward appearances, that abundant testimony can be always obtained in favour of these keepers of the conscience, who wish to make it appear that the love borne them is supreme, and that any interference with their authority would be productive of grief and sorrow in the minds of their flocks which could be allayed only by the blood of their opposers. But while listening to such testimony, *let it not be forgotten* that however violent the war-whoop which sounds in the ears of Protestants when Popery

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and its upholders are brought to totter before God's truth, there is no doubt whatever that if those who now lord it over God's heritage could be restrained, so as to leave the people power to act as free agents without fear of future punishment, every church, chapel, and school-house that could be erected for sounding forth the word of life, would be filled to excess, and the people instead of contending with us and murdering our ministers would sit with deep humility, attention, and gratitude to hear Jesus preached to them, and a full, free, and finished salvation proclaimed in their ears.

As it is not the observation of a day or a year which induces me to write in this strain, I feel it my duty to set before you some of those facts which have come under my own observation, and I can with truth say that my soul has been so harrowed by the unfeigned grief I have seen in the alarmed peasant, when he has been constrained to withdraw from the scriptural instruction provided for him, that I should have forwarded petitions often to our rulers and legislators if I could have seen the slightest hope that they would have tended to procure an increase of Christian liberty for my poor suffering fellow-countrymen.

Before entering into a detail of events illustrative of the domineering power of the Roman Catholic priesthood in this country, it is necessary to explain an expression you will find used in these details, which possibly is quite unknown in England,—it is, "The being called upon the altar." This is the phrase in common use among our people, to denote the public declaration of the priest against those who do not obey him, and it conveys *to us who under-*



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*stand it*, such a feeling of dread on one side, and of usurpation on the other, that strongly as I urge upon my brethren of every denomination, the necessity of being ready to suffer persecution for Christ's sake, I cannot but deeply sympathise with those who are thus "called upon the altar" by their clergy; for if we will but put ourselves in their place and try how we could bear to be held up to the scorn, contempt, and ridicule of a congregation of two or three thousand persons of our own rank in life, I am satisfied we should see many excuses prepared for not doing what might subject us to such a trial, although we might greatly desire to do those things if we could escape the ordeal.

You must then, fellow Protestants, regard our poor Irish Papists as a very different class of beings from yourselves; or, as free-born Britons you must value very little the liberties of men in other countries, if you do not shrink with horror at the thought of seeing one who has found by the perusal of his Testament that there is a knowledge of good things to be obtained, which is not communicated to him in a latin mass, or a political dissertation from the altar, and who with a desire to obtain this knowledge ventures to a Lecture or a school where the truths of the Gospel are set before him in words he can understand, brought Sunday after Sunday before the congregation, and "called upon the altar," by name as a miscreant, a hypocrite, a cheat, and every epithet of reproach, a low vulgar-minded Priest, educated within the unsympathizing walls of Maynooth can bestow upon him. Surely, I say, you must value little, very little, your own privileges if you do not feel for your poor Irish brother in such a situation;

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and if you do feel for him, will not the question be, 'What can I do to deliver him from such a trial? How can I use my own Christian liberty, so as to secure for my Irish brother the power of learning God's word and acting according to his own convictions, without being called upon the altar by a Romish Priest, whose language is so inconsiderate, and his terms of reproach so brutal that many of the beings he has caused to be brought up in ignorance and blind dependance upon him, will think it meritorious to beat or murder this poor faithful enquirer for divine knowledge, if he continues to seek that food for his soul which he cannot receive from his paid teacher.'

It may be said that the picture here drawn is high coloured, but those who say so have not seen with me the Parents and Children of a Family, weeping with heartfelt sorrow because they did not dare to avail themselves of the instruction provided for them by Protestant ministers, or Protestant landlords, and have never heard as I have, the earnest prayer, that God would put it into the hearts of those who could do it to restrain the power of their Priests, or into the hearts of those Priests to let them learn what could not but do them good. Surely, surely, those who say I do not write plain unadulterated unvarnished truth know nothing of Ireland's wrongs, or of that poisonous influence which keeps her people from receiving those lessons of wisdom which would make them quiet, moral and obedient.

Surely those who believe not what they read, could never have suspected the exercise of an Ecclesiastical power in the 19th Century, which could so overcome the feelings of a parent, as to lead a father to tell his child he would take a rope and hang her, if she

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caused him to be called upon the altar by attending the reading of God's word, and learning those simple lessons of Christian piety contained in the New Testament, and those beautiful Hymns for children which warn against vices so prevalent amongst our poor, that even those least opposed to popery admit its want of moral influence over the minds of its followers.

If the Protestants of England will neither believe nor examine into these things, but go on increasing the power of the Romish Priesthood in Ireland for the purpose of advancing their political influence or their private importance, a God of mercy and justice will visit them for their offences, and perhaps teach them to writhe beneath the Romish rod in deep repentance, that when they heard their brother's voice they listened not to it, but left him to his oppressors.

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## INFIDELITY AND DISAFFECTION.

In the present state of society, when the emissaries of wickedness are both openly and secretly labouring to make men, yea, Englishmen, infidels to their God and rebels their Queen, the thought naturally arises, Can nothing be done to stem the torrent which is deluging our land? Can nothing be done to counteract the spirit which is so industriously infused into the minds of the labouring classes? We know well that many are the true servants of God among us, and that they look with awe and dread at the evil that is working, and contemplate it with far deeper feelings than they would the wide spread of a fearful bodily pestilence. The plague is begun—and a moral pestilence is more to be dreaded than the most fearful plague that ever desolated a nation, and filled its cemeteries with masses of dead bodies. Is there no remedy that can be brought? "Is there no balm in Gilead? is there no physician there? Why then is the hurt of the daughter of my people not healed?"

The truth is, we are far too indolent, far too supine. We close our eyes to obvious truths. The French Revolution, though it broke out suddenly, had been under preparation for years. The mine was dry; the gun-powder was laid; and thousands who were slumbering in unconscious repose were aroused by the explosion. Let us take warning by that fatal example, and beware lest that catastrophe be ours also.

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We do not attempt to meet the broad question as to *all* that may be done; we would only touch on one point, which is within the reach of many of the readers of the Christian Lady's Magazine. One mighty engine of the enemies of righteousness is the press, and they wield that engine with astonishing address and power, giving a remarkable example of the truth of our Lord's words, "The children of this world are in their generation wiser than the children of light." Penny publications, containing the most detestable doctrines, are propagated among the ignorant and unwary. Nay, to such a degree is this method carried out, that it is a known fact, when the Religious Tract Society has published a penny tract likely to be useful, Carlile, or one of that class, has issued a halfpenny one to counteract its influence.

Now, it is evident that the bare endeavour to prevent the circulation of these pestilential publications is *not enough*. Such a thing as a vacuum cannot exist either in the physical or moral world. The Scriptural principle is to "overcome evil with good," and in this, as in many other cases, we can *only* exclude evil, by introducing good.

The object of my paper will now be easily seen. Hannah More rendered good service to her country by the 'Cheap Repository Tracts;' she is gone to her rest, "and her works do follow her." Are there no Christian men and Christian women left who, in the same humble but important path, can be found to labour for the Lord? A series of cheap tracts, written in plain language, good native Saxon, setting forth the blessings of contentment, the privileges of Englishmen, the duty of allegiance, the peculiar blessings of the English poor compared with those on the

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continent, the necessity of subordination, of submission to "the powers that be," all grounded on scriptural principles, and interspersed with the high and holy consolations of the Gospel, might under the blessing of the Lord, who can make the soft sand a strong bar to the sea, be an effectual barrier to the inundations of infidelity and rebellion. We say infidelity and rebellion, for they are close companions, constant allies, those who "fear" not "God," will *never* be found truly to "honour the king."

One word more, and we leave the subject. Sympathy is a powerful means of influencing the human heart; let us not make light of the sufferings of the poor, in attempting to reconcile them to their situation. They suffer much, very much, and many who turn a look of cold and contemptuous wonder on their complaints, would, if placed in their situation, be louder in their lamentations. The bearing of one another's burdens which is so expressly commanded in Scripture, is not surely *thus* fulfilled. They will be more ready to listen to our proffered consolations and exhortations, if they find that the difficulties and privations of their situations have been duly estimated.

For the work to which we invite attention, a combination of persons will be found necessary. The Lord gives different talents; *all* should be employed to his glory. Some have the pen of the ready writer; others have stores of wealth at their command; a third class who have neither talents nor wealth, may yet be of important use by their facilities of access to the poor. Let all do what they can, each person in his several sphere, and the aggregate of good effected may be very great.

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To the Christian ladies of Great Britain is this appeal addressed. Many of them are peculiarly gifted for the work, and the observation is not now made for the first time, that the talents of women are better adapted than those of men, to simplifying knowledge to the capacities of children and uneducated persons, and at the same time writing so as to interest their attention and influence their affections.

## IMPEACHMENT.

*Articles of Impeachment against Matthew Wren*, late Bishop of Norwich and now Bishop of Ely. (A. D. 1641.)

Preamble. That the said Matthew Wren, being Popishly and superstitiously affected, did at his first coming to be Bishop of Norwich, which was in the year 1635, endeavour by sundry ways and means, to suppress the powerful and plain preaching of the Word of God.

* * * * *

I. Whereas many chancels of Churches, during Queen Elizabeth's reign and ever since, were flat, and ordered to continue as they were, by the Rubrick, he, being Bishop of Norwich, without any lawful authority, injoined in 1636, that the same should be raised with two or three, and sometimes with four steps, that the Communion Table placed altar-wise, might be seen by the people.

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II. In the same year he ordered that the Communion Table, appointed by the Rubrick to be placed in the body of the Church, should be set at the east end of the Chancel.

IV. The more to advance blind superstition, he in the same year, caused all the pews in the churches to be so altered, that all the people might kneel with their faces eastward toward the Communion Table, so set altar-wise.

VI. Both he and his Chaplains, and other of the Clergy by his example, after the Table was so placed, used so many bowings and adorations towards it, as have given great scandal to sincere and well affected Christians.

XVIII. He in the same year, 1636, in a Church at Ipswich, used idolatrous actions in administering the Lord's Supper, consecrating the bread and wine with his face towards the east, and his back towards the people, elevating them so high, that they might be seen above his shoulders, and bowing low either to or before them, when set down on the Table.

XIX. To manifest his Popish affections, he in the same year, caused a *crucifix* to be engraven on his Episcopal seal.—*From Wren's Parentalia.*

[Reader! this is a bona fide extract from a published Document, exactly two hundred years old; and NOT a picture of a modern Puseyite, as it may naturally be supposed to be.—ED.]

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## A GREEK CHRISTIAN.

THE following curious scene, recorded in the narrative of Mr. J. G. Lazarus, will *not* tend to elucidate the meaning of that section of the Church of England who, to the last, strenuously resisted, by means of the *Times* Newspaper, and by all other available means, the appointment of a Protestant Bishop in the East. They argued that the See of Jerusalem is not vacant: that the rightful successor of the Apostle James is the Patriarch of the Greek Church; and that consequently such a Bishop as we might appoint to superintend the Church of the Lord in that hallowed spot, must be a schismatical Intruder. They would make out a case of obligation on the part of English and Prussian Protestants, and converted Israelites, to communicate with the Greek Church; unless indeed they might prefer what it is often hinted as the most orthodox Church of any—namely Rome.

Here is a specimen of the Greek faith: Mr. Lazarus, still a Rabbinical Jew, was travelling in a part of Russia where no Jew is allowed to come; and where he only obtained admittance by the shrewd contrivance of covering the word Jew in his passport with two pieces of gold, which prevented the magistrate from noticing it; and he as he pocketed the glittering screen, took the stranger under his official protection. The narrator goes on:

'While staying over the Sabbath at an inn, the

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landlord entered my room on Saturday morning, and finding me covered with the *talith* and at prayer, he started back affrighted. After prayer, he came and asked me who and what I was: I said, I am an Israelite. An Israelite, said he, What is an Israelite? I said, have you not read the Bible? or have you not read the history of the Israelites? how God led them out of Egypt through the Red Sea, by the hand of Moses, and brought them with Joshua into the land of Canaan? He said, when a schoolboy he had read about them, but thought they no longer existed. I said, we are now under another name; we are called by you "*Jit*." He exclaimed "*Jit!*" with a fearful voice, and said, I thought that a *Jit* must have horns similar to a Devil, for I understand they are a cursed people because they have crucified *this* our Lord (pointing to an image on the wall,) and from that time became accursed, and have the name of the Devil given to them. I replied, do you see? I am a man as you are: He then asked me whom I worshipped, I said, I worship the living God who created Heaven and earth. And where is your God? said he. I said, my God is every where, and is invisible. He then asked me if I were christened? I answered No: I am circumcised. He said, Now I see that you have no God, and you are accursed, for you are not christened. But do you see, continued he, this is my God, pointing to the pictures on the wall, and falling down he began to cross himself, and said, I shall have to do penance, for you are a *pagana* (a term signifying unclean) and have polluted my house. As I perceived it would be useless to reason further with him, and knowing that my life would be in danger if I should speak against his religion, I cut the matter short, and

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soothed his spirit by treating him and the company with "a stopke vin," or some whiskey. The next day being Sunday, almost the whole village came to see a *Jit*. You may well conceive, then, my dear children,* what an idea I formed of Christians and of Christianity. I indeed thought, that "a goi," or Gentile, knew nothing about the true God, till I came to blessed England—I say, blessed England, for it was made a blessing to me. Do not wonder then, at the prejudices of a Jew.'

* The narrative is addressed to the Author's children.

## KING INA.

*Translation from the Saxon Laws of King* INA, (A.D. 689.)

I, Ina, by the grace of God, king of the Wèst-Saxons, &c. &c. &c.

*Of working on Sunday.*

If a servant do any work on Sunday by command of his master, he shall be free, and the master shall pay thirty shillings: but if he went about the work without command from his master, he shall be beaten with stripes, or redeem the penalty of whipping with a price.

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## AN INCIDENT OF REAL LIFE.

It was the hour of prayer,
And in a temple made with hands, where God
Has said, he will come down, to bless, and meet,
With those who gather in his name ; a minister,
Whose tongue seemed to be touch'd, "with a live coal
From off the altar," preached to those around,
The power and love of God. Loud he proclaimed,
*His* grace, his wisdom, and his faithfulness,
Mighty to save, and stedfast to redeem.
"Mine own arm brought salvation," were the words,
He made his text.—The silent throng around,
Sat, steady listeners to the words, that told
Of justice satisfied, and sinners sav'd ;
But one the preacher marked, whose countenance,
Betrayed an interest so intense, that all
The rest seem'd blanks. It was a ragged boy ;
Whose years, though few, seemed to have passed in want ;
His dress was soiled and torn : and on his face,
Was written wretchedness and pain ; yet as
He stood, leaning against a pillar there,
And his ear caught the words of inspiration,
A ray of truth within appeared to light
His haggard face, and kindle in his eye.
None knew from whence he came, or where he went;
But, Sabbath after Sabbath, for some weeks,
He took his wonted place within the aisle.

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Weeks passed away, and he had been forgotten,
When, one cold stormy night, the minister
Received a message, begging him to come
And see a dying one.—The man of God
Needed no second invitation,
To fulfil the work of love; and, with a guide,
Threaded the noisome streets, until he came
Where a damp cellar showed its broken door;
Here the guide left him, and he entered in;
The place was almost dark, no sign was here
Of human dwelling, and he half resolved,
To go again, the way by which he came,
When, looking thro' the gloom, at farthest end,
He saw a heap of straw, and heard a sound,
As tho' some hand had moved it. In a moment
He stood beside that heap, for, on it lay,
A dying son of earth, soon to be made
A living light in heaven. The damp cold dew
Of death stood on his brow, the sunk, pale, cheek,
And glaring eye, foretold the parting hour,
When, to its kindred dust, dust shall return,
And the free'd spirit mount to Him who gave it.
He, for a moment, lay quite motionless,
Then, with an effort almost superhuman,
Sate himself up, and, looking round exclaimed,
"His own arm brought salvation," and expired.
Here, mark the hand of God—This outcast creature,
Wretched, and vile, in the world's estimation,
Was, in the eye of him who knows them all,
An heir of glory, and a child of Heaven!
Go then, ye wise and learned—God hath chosen
The weak things of the earth, to shame the mighty;
It is his own high arm, not man's vain works,
That gains the victory over sin and death.

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## "THY KINGDOM COME."

THE following remarks, extracted from the communication of a friend, so exactly express our own views on a subject of stirring importance, that we gladly lay them before our readers. No one can doubt that evils so great as those referred to are permitted for some wise purpose; and this solution appears to us a very rational and scriptural one.

I have long felt confused and perplexed in looking at the aspect of our church, at the lamentable schisms which rend it, and the yet more to be dreaded efforts of those who, seeking primarily to build up her walls, have become so enamoured of the lovely fabric that they have forgotten the spirit which dwells within; to the influence of which all her *real* beauty and symmetry are owing: and having thus overlooked the substance in their zeal for the outward emblem or shadow, have fallen into the fearful error, of placing our pure and apostolic church on a level with the fallen and apostate church of Rome. And truly when they and their adherents shall have succeeded in turning the church of England (which God forbid) into a *mere* church-building and priest-ornamenting church, I see not wherein she will differ from that antichrist. I have seen this error like a upas tree spreading its baneful branches on all sides, perpetually increasing, not-



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withstanding the diligence of many of the gardeners of the Lord in pruning and endeavouring to root it out. The abounding of false doctrine in such a time of gospel light is what has perplexed me, grieved me, and made me go heavily, and I doubt not many beside myself. But while the other day, (to use good John Bunyan's expression,) "I was musing in the midst of my dumps," a thought struck me that perchance these things were in answer to the prayers of the church: you may think me rather paradoxical, but I will go on to say how I think this may be.

I think that of late years the eyes of the Christian church have been much drawn to the "times of the end," and more than at any previous period, the prayer has been put up, "Thy kingdom come." This is well, well that Christians should be looking for, and hasting to the coming of the Lord;—that the subject should form the ground of their earnest fervent prayer, and of their brightest fairest hopes. Before these things however, we are assured there shall be troubles; and I find it is the opinion of most of our best commentators and divines, that Popery shall once more be allowed to triumph; that before the mighty angel who is commissioned to destroy Babylon the Great, shall fulfil his appointed task, he shall raise her *up* as a great millstone, that her fall may be more conspicuous, that all the nations may say, verily the Lord hath done this. If this be the case, I again repeat that the spread of papistical doctrines may be in answer to the prayers of the saints; that our Lord would speedily "take to him his great power and come to reign." I say papistical doctrines, for such they assuredly are, and I believe that by them the church of England will be deeply

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polluted; I do not say this at random, but I *know* that in some parts of the country, nearly three fourths of the younger clergy are already infected with the pestilence, and all men know how such doctrines are suited to the *natural* bent of man's mind, ever more prone to trust to itself, or to a *form of godliness* than to conform itself to the spiritual demands of the gospel, or to receive freely the grace of God, retaining no plea from their own instrinsic worth: can we wonder then if in a few years popery shall again bear rule over us? The constant prayer of the Christian church should be that the Lord would shorten those days of trouble, rebuke, and blasphemy, which in the hand of the Great Husbandman may be as a threshing instrument to winnow his harvest, to try those which are his; but of which our Lord prophecies that unless those days be shortened no flesh shall be saved. Come, they must; if speedily, so much the sooner shall the trial be past, and the people be delivered out of the furnace of affliction, and brought into the glories which shall follow; so much the sooner shall God's own children Israel be brought back; and so much the sooner (all the enemies being overthrown) shall the "earth be covered with the knowledge of the Lord, as the waters cover the sea." Our work seems then to be to strengthen the weak hands and confirm the feeble knees of the brethren, and to spread abroad the knowledge of "Christ the end of the law for righteousness," that when the enemy cometh in like a flood, there may be prepared a band who, under the captainship of the spirit of God will lift up a banner against him.

S. M. E.



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## HOBAB.

MADAM,

WILL you allow me to request the insertion in your valuable periodical, of the following remarks on what seems to me an inaccuracy in the part of the 'Female Biography of Scripture,' which appeared in your September number. The writer speaks of Hobab as the *brother* of Zipporah, when I think a slight investigation will prove him to have been her *father*. We find the father-in-law of Moses called "Reuel," (Exod. ii. 18;) "Jethro," (Exod. iii. 1;) and in (Judges iv. 11,) "Hobab." The verses to which the writer alludes, are as follows—"And Moses said unto Hobab, the son of Raguel the Midianite, Moses father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good," &c. Numbers x. 29., and following verses. Now compare (Judges iv. xi.)—"Now Heber the Kenite which was of the children of *Hobab* the *father-in-law* of Moses, had severed himself," &c. I believe "Jethro" and "Hobab" to have been names applied indifferently to the individual in question: in the account of the first visit made by him to Moses in the wilderness, he is called Jethro, and we are told that "Moses let his father-in-law depart; and he went his way into his own land." Now it would appear that the verses in

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the 10th of Numbers, refer to a *second* entreaty addressed by Moses to his father-in-law, that he would accompany them on their journey through the wilderness. The great lawgiver of Israel having previously experienced the benefit of Jethro's wise counsels, it was natural that he should crave his aid and companionship, when on the eve of a long and perilous journey. The request appears to have been granted, and accordingly we find, (Judges i. 16.)—"And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees, with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people." Also the passage before cited, (Judges iv. 11;) the ambiguity (in Numbers x. 29;) will be avoided if we thus take it—"And Moses said unto *Hobab* his *father-in-law* the son of Raguel the Midianite." The name of "Reuel" or "Raguel," is applied to Jethro himself, (Exod. ii. 18;) it was probably his patronymic.

I trust Madam, you will excuse my trespassing on your space for the correction of what is merely an historical oversight; but in these days, when by a miscalled system of national education, garbled and imperfect extracts are substituted for the entire Word of Life, we cannot be too careful to preserve inviolate the sacred correctness of its text, in the minute, as well as the "weightier matters of the law." Hoping that your correspondent will not feel offended at my commenting on her writings, from which so many derive both pleasure and instruction.

I remain, Madam,
Your constant reader,
M. A. H.

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## A SIMPLE NARRATIVE OF FACTS.

THE following simple narrative being taken from the private correspondence of a lady residing with a family of rank in the west of Ireland, must consequently be offered in a brief and imperfect form; nor will it present any unusual incidents to such as are intimately acquainted with the intolerance of the Church of Rome; yet it can scarcely be perused without feelings of interest at the present period when that power, united with infidelity in every varied form, threatens to cast a dark cloud over our spiritual horizon.

Michael —— the subject of this brief history, at present in the service of the family already mentioned, was born of Irish parents who held different religious tenets, his father being sincerely attached to the Protestant religion, while his mother was an equally devoted Romanist. It was agreed that the sons should be educated in their father's faith, the daughters in that of their mother; but poor Michael having the misfortune to lose his kind parent in early youth, was thus left entirely under the control of his mother, by whom he was therefore carefully instructed in all the tenets of the Romish church, to which he attached himself till his twenty-fifth year, when circumstances arose which induced him to take up his abode with some Protestant members of his father's family

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Those circumstances were at the time regarded as fortuitous, but he has since learned to acknowledge in their blessed result the guiding hand of a merciful Providence. His relations were real Christians who adorned their profession by singleness of heart and simplicity of faith: while they mourned over the spiritual blindness of their Romish relative, they failed not earnestly to pray that he might be taught to see and to renounce the errors of his way, and become a follower of the truth as it is in Jesus.

Michael's feelings towards this pious family were at first the reverse of Christian love and charity, he despised and even *hated* that religion, which taught regard to the sacred precepts of Scripture in opposition to the superstitious observances enjoined by the Romish church; his taunts, however, though frequent and severe, were borne with mildness, till by argument and persuasion he was induced to examine the Scriptures, and compare the doctrines there revealed with those which he had been taught to reverence and believe, as essential to salvation. The prayers of his friends were answered, and by degrees the light of truth dawned on his mind, so long darkened by the mists of superstition and error, till he was brought by divine grace to abjure his former faith and look to his blessed Redeemer alone for the pardon of his sin. From that time Michael became an altered character: with the warmth of feeling, natural to his country, he now attached himself to those relations doubly endeared by the holy ties of Christian love. The Bible now became that sacred treasury from which he daily drew fresh stores of hope and consolation; while in the Friend of Sinners he found One able and willing to supply all his spiritual

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wants, to whom he might each day confess his sins, and receive, through faith in His divine mediation, that absolution which is "without money and without price."

Thus for several years Michael continued peaceably to reside with his Protestant friends, till the desire of his mother to see him once more induced him to return to his early home. Aware of her devoted attachment to the church of Rome, he concealed for a time his altered feelings, and found means to evade his expected attendance at mass and the confessional. This, however, did not long continue, as the strict injunctions of the priest that he should no longer slight the ordinances of Mother Church, compelled him to acknowledge the great spiritual change which had been wrought in his heart, and such confession drew upon him, as he anticipated, the persecution of his former friends, while his *own mother* became his deadliest foe. No means were left untried to bring him back to his early faith, but all in vain, till having for a length of time endured in patience every indignity which malice and ill-will could inflict, he determined once more to leave home; but his cruel mother unfortunately became acquainted with this resolution, and privately sent information to the priest, who, accompanied by several of his followers, waylaid him in a field, through which he was compelled to pass, and inflicted upon him a severe flagellation, wounding him so severely with the butt end of his whip as to lay open his eyebrow; and although he is now advanced in years, he still retains the scar thus cruelly inflicted. It is about five years since Michael —— came to the town of M—— to seek occupation, and a porter of the Middle-lodge at the

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Abbey of M—— being then wanted, the situation was given to him, which he now holds, and is happily placed beyond the reach of persecution. This simple narrative of facts too clearly links the spirit of Popery in the present age with that which stains the records of past years; it is indeed unchanged and *unchangeable*, nor can any Christian mind view with indifference the eventful scenes of the present day, nor fail to regard with feelings of the deepest interest that bulwark of religious liberty, raised by our pious ancestors, to preserve their native isle from the influence of that Papal tyranny which so long held it in fearful subjection; and without rashly seeking to withdraw the veil which hides the future from our view, we cannot watch that which is passing around us, without feeling assured that those glorious days are not far distant when "the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea;" but ere that blessed period arrives we are taught to expect an unexampled season of darkness and tribulation to overshadow the world, and shake its foundations, and we feel that the following lines of the poet express only the language of truth.

"No season is this to be wandering abroad,
Mid the camp of the foe and the standard of God,
No season is this when the battle is near
To leave it yet doubtful, whose colours you wear."

This is indeed no time for dissentions amid the followers of Jesus. Let not one say, I am of Paul, and another, I am of Apollos, rather let each declare, "I am of Christ," and forgetting every minor difference, unite their ranks to make head against all that opposes true Christianity, remembering that in spiritual as well as temporal warfare *union is strength;*

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and while our national sins call for national humiliation in the sight of God, each individual should bear in mind the solemn warning of his Saviour, "Be ye therefore ready, for at an hour when ye think not, the Son of Man cometh."

GERTRUDE FRANCES.

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LIKE the Insect, the human personality has three states and forms of being, but continues indestructible through all. It emerges from its owner into the figure and life of the present fleshly body; it rests in its earthly grave unextinguished, though visible to mortal eye no longer; and it will emerge from that, at the appointed time, into its etherial nature and immortalized capacities; always the same self in each transmutation; never dying or dissolving with its material investment; but surviving to bloom in everlasting youth amid the most exquisite felicity—the spiritualized butterfly, with angel wings perhaps, and an imperishable vitality.—*Sharon Turner.*

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## CHRISTIANS FREE FROM CARE.

"Be careful for nothing but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God."—Phil. iv. 6.

"Casting *all* your care upon him, for he careth for you."—1 Pet. v. 7.

GOD has barred from us the knowledge of the future; why do our thoughts, like unstrained birds dash themselves against the walls of their prison? simply because we have not faith. Faith would enable us to trust futurity with the Disposer of all events.

In the above texts, we have two infallible cures for care: the first is to pray it away, the second to cast it all on a God of love. Christians often remain drooping under a load of care, feeling as incapable of relieving themselves, as flowers that are bent under a weight of dew: if, instead of remaining in passive powerlessness, they should pray *with* faith, or if they have it not, *for* faith, the beams of the Sun of righteousness would soon exhale their griefs, and dispel their anxieties.

It is wrong to give way to these corroding fears, because care paralyses the mind from working in the Redeemer's service, and prevents the soul from securing itself in its love. It is wrong and foolish even in a worldly point of view, to make ourselves unhappy, as we often do, about events which may never take place, and thereby carve out crosses for ourselves

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which are not ordained by our Lord. We have often found events, looked forward to as afflictions, have been looked back upon as blessings.

But the principal reason that we should be careful for nothing is from the knowledge that all events are but the fulfilled wishes of our Heavenly Father, and the works of his superintending love.

> One adequate support
> For the calamities of mortal life
> Exists, one only, an assured belief,
> That the procession of our fate, howe'er
> Sad or disturbed, is ordered by a Being
> Of infinite benevolence and power,
> Whose everlasting purposes embrace
> All accidents, converting them to good.—*Wordsworth.*

We acknowledge Providence; how different would our lives be if we realized it and relied on it. We become wretched taking thought for the morrow, forgetful that God doeth all things well, and will make all things work together for good to them that love Him. The secret of happiness is to *trust* in Him. In this world of uncertainty and change, they who lack their minds striving to flee into futurity, and occupy their day-dreams in balancing probabilities, lay up for themselves disappointment and sorrow. They should bring the whole burden of their doubts and fears to the throne of grace, and pour out all in supplication, until they feel the peace of God descending into their hearts, and can rise with souls at rest, anchored by faith upon the Deity. Such a result is not uncertain, but is guaranteed by the promise: "let your requests be made known unto God, *and* the peace of God which passeth all understanding, *shall* keep your hearts and minds in Christ Jesus."

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Christians too often want that peace, because they do not seek it.

Not only with prayer and supplication should these requests be made known, but with thanksgiving. How! with thanksgiving from a care-worn heart? Even so: Praise the Lord for mercies past, and trust him for the rest. Let us look back upon our lives. How many providential deliverances gleam countless as the stars? How many times has the sword appeared suspended as by a hair above our heads, and yet was not suffered to fall? How many times has hope been shut out on every side, yet upon this utter darkness the light of God's countenance beamed, and while we, perhaps, attributed it to second causes, all again was happiness. Hath he brought us thus far but to desert us? Is the love that we have so often experienced now grown dim? Is the hand so often shortened that it cannot save? or the ear, so many times attentive to the faintest cry, now grown so deaf that it cannot hear agonized calls? No: "He careth for us." In all our affliction, he is afflicted, and chastiseth us, but for our profit. Let us fight the good fight of faith, by giving battle to every thought derogatory to our God, and rejecting every insinuation of the evil one, that he that keepeth Israel could slumber or sleep. He is not asleep, the banner of his love is over and around us; the watchfulness of his love is surveying our future path, arranging or counteracting those people and events which are but puppets in his hand. Shall we then continue to fear that all may not be well, or shall we commit our way unto the Lord, trusting that he will bring it to pass. The lambs which are encircled by the Saviour's arms, and carried in his bosom, are ungrateful

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indeed if they struggle, doubtful of his carrying them in safety; rather they prove that it is,

> "Sweet to lie passive in his hand,
> And know no will but his."

We are shamed by the conduct of little children, who walk by their mothers, supported by parental hands, unknowing whither they are going, yet without a care or a doubt on the subject. Thus should we walk, in confiding faith, with him who has said, "I the Lord thy God will hold thy right hand; saying, Fear not, I will help thee." Isaiah xl. 13. Then receiving daily bread, trusting that as our day so our strength shall be, taking no unnecessary thought for the morrow, but walking heavenward, resigned whatever betide, the promise shall be fulfilled: "Thou wilt keep him in perfect peace, whose mind is stayed upon thee: because he trusteth in thee."

A. DESMOND.

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## STANZAS WRITTEN IN PARIS.

THY sky is blue, thy fields are green,
O pleasant land of France!
Right merry is thy minstrelsy
And joyous is thy dance.
There's music floating in thy breeze,
There's perfume in thy air,
But I turn me from each glowing scene,
I could not rest me there.

The halls of science thou canst ope,
And stores of years gone by,
While painting's varied tents, I ween,
Invite the passing eye;
Yea, all that art and science crave,
In rich array appear,
Yet feel I, while I gaze around,
My home could not be here.

The sound of sabbath-breaking swells
Across the traveller's way,
While such as bend before a shrine
In idol-temples pray;
The word of God is all unread,
The Son of God unknown,
I cannot grasp, with friendly hand,
The worshippers of stone.

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Thy laugh, gay France, is false as loud,
It comes not from the heart;
The curse of God is on the land,
Arise we and depart;
I think of Seine's impurpled flood,
Of all that thou hast been,
And seem to see a line of blood,
Pollute each fairy scene.

They say that island fogs and mists
Hang heavy o'er our land,
Yet give me back my English church,
With accents mild and bland;
And English hall or English hut
Whence prayer and praise arise;
Nor envy we, unhallowed France,
Thy blue and cloudless skies.

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# Review of Books.

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**CONFERENCES OF THE REFORMERS AND DIVINES OF THE EARLY ENGLISH CHURCH,** *on the doctrines of the Oxford Tractarians: held in the province of Canterbury, in the Spring of the year* **1841.** *Edited by a Member of the University of* ——. **Seeley and Burnside.**

"I HATE the Reformers and the Reformation," wrote Mr. Froude, during his experimental trip to the head quarters of Babylon the Great; and this sentiment, whether expressed or not, is at the root of all that is said, all that is done, all that is written by the party to whom he belonged. Good cause have they to hate the Reformers! for, next after the Bible, their writings are the most ruinous to the Tractarians of Oxford, even as their work, the Reformation, was to the interests of the Romish system, to which the aforesaid Tractarians do of right belong.



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We have here, under the semblance of a conference, the opinions, deliberately recorded of martyrs, confessors, bishops and presbyters of the Church of England, to the number of some scores; and furnishing the most convincing refutation that man can desire of the various errors and heresies broached by the Tract-writers. Great research in collecting, and much skill in arranging these valuable testimonies, render the book a most acceptable help, not only in examining into the subject, but also in putting others on their guard against the dangerous doctrines that would undermine our faith.

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ILLUSTRATIONS OF SCRIPTURE, *from the Geography, Natural History, Manners, and Customs of the East. By the late Professor George Paxton, D.D., of Edinburgh. Third Edition, revised and greatly enlarged by the Rev. Robert Jameson, Minister of Currie, Author of "Eastern manners illustrative of the Holy Scriptures," &c. Vol. I.—Manners and Customs.*—Oliphants.

THIS greatly improved edition of an excellent book cannot but be highly popular. The Illustrations, not pictorial but literary, in this volume, are drawn from the Pastoral life of the Orientals, the state of Agriculture in the East, the houses, cities, walls, and towers of the East, the dress of the Orientals, their meals and entertainments, and the marriage ceremonies of the East. Interesting and entertaining, they at once convey information and throw that light on many allusions of Scripture of which our dissi-

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milar habits and circumstances would deprive us. We expect much gratification from the succeeding volumes.

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LOOK TO JERUSALEM: *a scriptural view of the position of the Jews, in the great crisis of the world's history. By the Rev. Alex. Dallas, A.M., Rector of Wonston, Hants. Author of "Pastoral Superintendence;" "The Cottager's guide to the New Testament;" &c., &c.* Nisbet and Co.

We hope there are few remaining among us who need *now* an exhortation to look to Jerusalem. Indifferent indeed must he be to the glory of God and to the church's welfare, whose eye does not often and anxiously turn in that direction. Mr. Dallas has, however, brought within a very small compass, a great deal of most important evidence and inference, on the glorious subject of Israel's abiding nationality and undoubted restoration. We recommend it as particularly interesting and encouraging.

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COMPANION TO LEISURE HOURS. Religious Tract Society.

Under this unpretending title we have a volume that in appearance, in embellishment and in the character



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of its literary contents may vie with the Juvenile Annuals that are brought forward with a flourish of trumpets. We cannot better characterize it than by quoting the motto of its modest title-page.

> How sweet the lettered page in leisure hours,
> Where mingle thoughts and scenes, and mental flowers,
> To please, instruct, and purify the mind,
> With wise and holy things, and love of human kind.

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SACRED HYMNS *from the German, translated by Frances Elizabeth Cox.*—Pickering.

FROM the large and interesting collection of His Excellency the Chevalier Bunsen, whose name is rendered precious to the heart of every one who loves God and desires the welfare of Israel—these hymns are taken. The original German is given on one page, and on the opposite one a translation the most faithful that can be imagined, preserving the metre, and conveying the spirit of its original in verse as free, as bold, and as melodious, as though it were the unfettered breathing of the poetess' own soul. It is rarely that such praise can be justly bestowed: translating is dull work: and translated poetry is in general either a loose paraphrase or a stiff automaton. Miss Cox has done wonders, and her little volume (dedicated by permission to those brothers in the recent glorious work of the Jewish Church, the Archbishop of Canterbury and Chevalier Bunsen) is really a treasure of originality.

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## OBSERVATIONS ON LORD ALVANLEY'S PAMPHLET ON THE STATE OF IRELAND, *and proposed measures for restoring tranquillity to that country. By the Earl of Roden.* Hatchards.

THIS pamphlet is a portrait of its Author. Noble, manly, straightforward, intelligent and uncompromising. This long-tried champion of Protestantism takes up his subject, strips, dissects and exhibits it, in the most business-like manner possible, leaving the most determined mistaker unable to advance a pretext for seeming to misunderstand him. Lord Alvanley's *panacea* for the ills of Ireland is to open an amicable communication with the Vatican, to declare that the Bishop of Rome HATH jurisdiction within this realm, to take the Popish priesthood of Ireland into the pay of the English Government, and to place Maynooth under the fostering care of the Jesuits—Yes, reader, literally, and avowedly, of the Jesuits themselves, whom my Lord Alvanley declares upon his personal knowledge to be most amiable, excellent, agreeable, and maligned gentlemen, and exceedingly clever withal. This proposition has, of course, been met by many able opponents: for no man in his right senses can fail to see that it tends to the utter subversion of our national faith—the prostration of our country beneath the hoof of Popery: and no man who desires to avert this, but must be found in opposition to Lord Alvanley. Without any disparagement to others, we must admit that Lord Roden was precisely the man to meet him in what so peculiarly relates to the political, and no less to the

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spiritual concerns of Ireland; and as Lord Alvanley's project is in all likelihood not yet abandoned by a party who would fain press it upon Sir Robert Peel at all hazards, we wish our friends would possess themselves of Lord Roden's antidote, in readiness to administer it to any unhappy wight who may inadvertently have taken Lord Alvanley's poison.

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FAREWELL SERMON, *preached at the Episcopal Jews' Chapel, Palestine Place, Bethnal Green, on Monday Evening, Nov.* 8, *being the day after his consecration, by the Right Rev. M. S. Alexander, Bishop of the United Church of England and Ireland in Jerusalem. Published by request.*—Wertheim.

In the temper of Paul, devoted to the same work, and bound in the Spirit to the same destination, our beloved Hebrew brother, the Lord Bishop of Jerusalem, has, we hope, already beheld the shores of the Holy Land, and in the fulness of the blessing of the Gospel of Christ is approaching the walls of Zion. This Sermon was his farewell to a rejoicing flock, yet sorrowing that they were likely to see his face no more. It breathes the simple, fervent, self-devoted, apostolic spirit wherewith the Lord has so abundantly gifted the Bishop of Jerusalem, and is a bequest to the Church in England which they well know how to prize.

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**SHELLS, *and their inmates.***
**PLANTS.—Religious Tract Society.**

Two nice little volumes, corresponding with those on 'Light,' 'Heat,' &c. The last of the two comprises the small numbers that we have often of late noticed, on the Seed, Leaf, Flower, Fruit, and Grass. They are handsome, interesting, and instructive.

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When mentioning in a preceding page the establishment of a Jewish Weekly Newspaper, we were not aware that another entitled, קול יעקב. "The voice of Jacob" had been in existence for upwards of three months. It is published every fortnight by Steil, Paternoster Row, at a very low charge; and is, both in respect to its literary, gentlemanly, and candid character, most admirably conducted. Towards Christians, its tone is exceedingly mild, yet perfectly candid; and we must say that to the real lovers of Israel it is calculated to afford much valuable information—a thing exceedingly needed by us all, for we know very little of the real state, the real feeling, of our Jewish brethren.

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## THE PROTESTANT.

'A HAPPY new year to you, dear uncle.'

'A happy new year indeed it is; the happiest by far that has ever dawned on me. My heart is glad, my spirit rejoices; and this scene of wintry ruggedness looks brighter to me than, for many a year, the proudest glow of summer beauty has done. I feel the returning sunshine of God's favour brightening on the land; for I have looked upon that which I know to be the surest token for good—a pledge and an earnest of divine mercy to England. It is written concerning Israel, "The nation and kingdom that will not serve thee shall perish: Yea, those nations shall be utterly wasted;" and surely, the inference is plain—the nation and kingdom that will serve her, ay, be the very foremost in serving her, shall NOT perish; those nations shall NOT be utterly wasted.'

'Most true, uncle; and moreover those words occur in the sixtieth chapter of Isaiah, a portion of scripture most unequivocally addressed to the Jews, at the period of their restoration.'

'And it is just four months since you recorded my feelings, in our conversation for September, when, speaking of the restored Panorama of Jerusalem in Leicester Square, I said I would go to see it, "Even as I hope, old man as I am, to go at least to the pier-head of some English sea-port town, and shout my blessings on the departing freight of Jerusalem's re-

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turning exiles." At that time we neither of us had a suspicion of what was in contemplation respecting Israel: and before the year closed—ay, before the month of November closed—that wish of my heart was gratified—gratified,' he repeated, as he slowly walked to and fro, feasting on his own thoughts of exquisite enjoyment, which I would not break in upon, but waited for him to proceed with his soliloquising remarks.

'That flag!' he resumed, 'how long I have looked upon it with the loyal affection of an English heart; untainted, I humbly hope, with the vile principles of modern liberalism and indifferentism. How above all things have I desired that my country should prosper and be in health,—natural, spiritual, political health; and while marking her acts of delinquency, of repeated presumptuous sin, how has my heart failed in the conscious acknowledgment that we daily provoked God's wrath, and fears almost amounting to certainty, that he would cast us off;—that dishonour, defeat, disgrace would overwhelm the bright banner of my country. But no,' and the old sailor's voice rose as if to overmaster contending elements, 'No! I have lived to see the most glorious sight that British eyes ever looked upon—that flag waved gallantly, waved proudly, waved joyously, amid the rigging of a noble English frigate—a Queen's-ship, a Government-ship—one of the legitimate wooden-walls of old England, and the deck beneath was paced by Jews, the first-fruits of Zion's coming harvest—the vanguard of Israel's advancing army—Oh, is it dulness and thanklessness, or is it the depth of wonder and solemn joy that makes my words so cold!'

'Indeed, uncle, it felt so like a strange and glo-

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rious dream, that it is hard to put our sensations into words. For my own part, I gave myself up to such a feeling of unbounded joy, that it was worth a life's sorrow to feel it. There stood the dear Bishop, in his appropriate and becoming garb, with all the calm dignity of his office upon him, but with not a little of the ancient fire of his race sparkling in his countenance. I always looked upon Professor Alexander as one of the quietest of men, just fitted to move in the sphere wherein he was probationally placed: and this I will confess, that I should have expected the tremendously high honours so suddenly put upon him to prove rather burdensome than not—to see him shrinking as it were, and looking, if he did not utter, some of Moses' deprecatory excuses. But the reverse—how striking it was! None but those who saw him can conceive it: the whole man bespoke the actings of that unction from above, which was given, evidently, visibly given, for the office. As he stood with his brethren around him, this I will say, that had every external distinction been removed, and a stranger with any discernment been required to point out the Bishop of Jerusalem, he would not have failed to lay his hand on our revered brother's shoulder, and to say, 'This is the man.'

'"Michael Solomon Anglicanus Hierosolymæ,"' what a title! said my uncle; 'and oh, what a glory for England to be included in it!'

'Well, I only regret that Prussia is not in it too. When I emerged from the sleeping cabins, where my beloved Hebrew sister had been shewing me the arrangements for her's and her sweet childrens' accommodation, I found myself standing beside the Chevalier Bunsen; and I could only return the

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warm grasp of his friendly hand; my heart was so full, that my tongue had no words to utter its high imaginings. Oh, it was so beautiful to see the lowly grace, the royal dignity with which that daughter of Abraham received the warm but most respectful greetings of the glad Gentile Christians who crowded to pay their loving respects to her.'

'Well, go on, go on: let us have it all over again.'

'I peeped into every berth, and left a blessing in each, and got a blessing that I would not have missed for any thing you can name—the parting blessing of Israel's Chief Pastor, uncle: the blessing of Jerusalem, which ranks even higher in value than the Anathema of Rome; and when I descended the side of that ship, and looked back upon the happy groups that crowded her deck, and saw the flag of England, glowing, glancing in its bright red light above them, my soul revelled in the certainty of God's blessing on our land, and every doubt, every fear was absorbed in that one overpowering conviction, "THE SHIPS OF TARSHISH FIRST."'

'Non nobis, Domine!' exclaimed my uncle, lifting his hands to heaven. 'To us belong shame and confusion of face, but truly the Lord hath dealt marvellously with us. With *us* more especially, who having prayerfully waited for the consolation of Israel, now receive these mercies with a full appreciation of their value. Some there are who see nothing more in this appointment than the institution of an additional Colonial Bishopric, and persist in applying to the church at large, or rather to the Gentile church, into which they fancy the converted of Israel will be incorporated and absorbed, all the glorious predictions of Jerusalem's latter day prosperity,

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and the triumphant return of the tribes. This is chiefly owing to the unwarranted interpolations in our Bibles. Good men, who lived at a period long antecedent to that when Zion was to be favoured, received the scriptures in that spiritual sense in which the Lord has mercifully ordered that they should be made profitable to every believing soul: but not content with this, they rashly intruded their own words into his book, heading chapters with what *they* supposed to be the proper and only interpretation. These headings, blindly accepted, together with the commentaries of early Divines, now mislead multitudes both of the clergy and laity among us: for men do not see that the Bible is a book for every age of the world and church; and that as the light shineth more and more it will shew things formerly hidden, not at variance with, but added unto what we knew before.'

'They will soon be revealed, uncle, so that none can avoid seeing them: but it is a great mercy to be delivered from the trammels of these uninspired directories, [and led to search the Word itself for all truth.'

'It is: and now, what varied mercies and blessings crowd upon our minds with this opening year!'

'Yes; there is one growing out of, and enhancing the great master-mercy of the restored Church: a bond of union so holy, so sweet, so domestic, so abiding, with that precious King of Prussia, the true Hezekiah of Europe. You know, he is coming over, the Lord permitting, to hold our beloved little Prince at the baptismal font, by the especial desire of our Queen and Prince, into whose hearts God put this wish, as an earnest that he will shower down blessings on their heads.'

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'If is most delicious to contemplate such an event. The King of Prussia is a real, an uncompromising, spiritually-minded Protestant, and even the blessed work in the holy land, which he originated, was commenced in the fervent desire to consolidate and increase the strength of Protestantism all over the world. We are now to be linked in a bond of unity with the Lutheran and other orthodox continental churches; and in every way to be prepared for making head against the growing power of Antichrist. We cannot compute the importance of what is about to take place.'

'The Puseyite party, uncle, will not afford us their sanction, it is to be feared.'

'Indeed, we must reconcile ourselves to that afflictive circumstance,' replied my uncle, smiling: 'but even if we do fall under the heavy weight of their displeasure, some consolation may be derived from knowing that we do well and prosper just in proportion as we run counter to their notions of well-doing, their estimate of prosperity.'

'That I believe: and then, uncle, what a joy it is to the whole nation, how gladdening to every bosom that is not steeled against all right feeling, that our beloved Queen Dowager is spared to share in the general happiness.'

'Ay, we thought a month ago that we should have to clothe these pages in a sable hue, and fill them with the sorrowing record of that royal lady's claims to such love as it does not often fall to the lot of monarchs to earn. I bless God for raising her up so far: long, long may she live to rejoice in the prosperity of a nation to which she has, from the day she set foot in it, been an example and a blessing!'

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'Amen, uncle! And now, what of Ireland?'

'We cannot speak confidently yet; we must await the next session: but it seems to me, more from the testimony of foes than of friends, that the government is quietly, effectually crippling the enemy there, without any startling display of hostility. O'Connell evidently feels it: his newly-acquired dignity, after which he so long panted, avails him as little as did Haman's honours and success avail that envious hater of God's people. The wretched old man feels himself farther at this moment from the attainment of his evil desires than ever: and so far as he has gone, he deeply knows that the triumphing of the wicked is short.'

'I heard some hints of a prosecution against him for seditious practices.'

'He has laid himself open to it so long, and with such impunity, that we may doubt the probability of those rumours. If the times ever come round when it may be truly said "The magistrate beareth not the sword in vain," O'Connell's position will be a very unsafe one.'

'Another report is, that Prince Albert is to be made king.'

'With all my heart!' said my uncle very gaily: 'I know of few things that would please me better.'

'Or me, uncle: I cannot relish the thought of the son taking precedence of the father, nor of the wife bearing a regal title while he to whom she has vowed obedience and honour ranks far below it. There is something so accordant with all right feeling in the rumoured elevation of his Royal Highness, that I shall be extremely sorry to find it unfounded.'

'Prince Albert has been among us now as the hus-

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hand of our sovereign, for nearly two years; and I do not think there is, throughout the whole country any class of persons, or any individual, who can find a pretext for taking up a reproach against him. He is now farther endeared to us, by his parental relation to the royal babe, the heir apparent to the throne; whom may God preserve, bless, teach, guide, sanctify, and acknowledge. I hope the general satisfaction with which this idea, wheresoever it originated, appears to be hailed, will lead to the accomplishment of the event. Albert will be voted king-consort by acclamation; and he has heart enough to appreciate the affection of the country.'

'How quiet the new ministry are!'

'Ay, but not inactive, I trust. We must be earnest in prayer for them: they have a great work to undo, no less than to do; and much need of wisdom from above. The rich mercies that we have received, the tokens for good vouchsafed to us, are calls not for idle security, but for greater zeal and determination in fighting the battles of the Lord. We are girding on our armour, not putting it off; and boasting would very ill become us. We may and must expect our full share in those things which we know are coming on the earth, when "distress of nations and perplexity" shall usher in the great and terrible day of the Lord. We can claim no exemption from the cup of which, as the prophet has shewn, every nation shall be compelled to drink; it will pass over to us; though I now believe and am sure that we shall be found in the great preliminary contest, not banded with the enemies of the Lord, but maintaining his truth, and allied with his people. Still, again, let us remember that it is by no act of our own we have attained this

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rich blessing of being among the very first to promote the welfare of Israel: no man can stand forward and say, "I did this:" nor can the nation, or the church, utter such a boast. Parliament, without any especial view to this particular work, sanctioned a departure from the common order of episcopal appointment; the monarch gave her royal assent; the church conferred her gift "by laying on of the hands of the presbytery," the existing government granted a ship, and individual christians are supplying the British share of that fund to which a single monarch most nobly contributed the half from his own purse. The whole business is of the Lord, in a most special measure and manner; and so far from building upon it any meritorious claim to His favour, we may well lay our mouths in the dust, amazed at the distinguishing honour put upon a people so unworthy. We may yet be found sinning more heinously than ever we did, by sinning in the face of this mercy too: and then what punishment can be sore enough for our offence? Oh, let us be earnest, constant, unwavering in prayer, and humbly seek to render unto the Lord according to the great benefits that he hath bestowed upon us.'

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THE

CHRISTIAN LADY'S MAGAZINE:

FEBRUARY, 1842.

## JUDAH'S LION.

### CHAPTER XI.

No sooner was the little vessel fairly in port, than a number of fine-looking men in oriental costume, with long robes, turbans, black beards, and sparkling eyes, boarded her. They approached with courteous and respectful looks the spot where Alick and his party stood, and tendered their merchandize, consisting of ottar of roses, musk, and other costly perfumes. Alick's heart beat high, as he met the smiling glance of Captain Ryan, who said, 'They are all Israelites: speak to them, Cohen.'

'Oh, what language shall I speak in!' cried the youth, to whose sight the apparition of the poor orange-seller in the cove of Cork seemed to rise, in overpowering contrast to the group now before him: and ere Captain Ryan could answer, he had loudly uttered in Hebrew, the watchword of the church—"Hear, O Israel, the Lord thy God is a Unity!"



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Every eye was fixed on the youth, with an expression of gratified surprise, as the response sounded from every tongue: and Captain Ryan thought, as he gazed on him, that he had never seen so beautiful a specimen of a race who, even in their lowest state of depression, still retain somewhat of the innate royalty that will yet again shine out, more and more, as the progress advances of their restoration to that pre-eminence which God has assigned to them, "A people terrible from their beginning." The Jews spoke principally in the Spanish tongue, which was not very intelligible to Alick; and hoping soon to enjoy free communication with them, by means of the instruction that Captain Ryan delighted to give him, he contented himself now with making liberal purchases. Meanwhile Mr. Cohen, who was an accomplished linguist, had singled out one of his countrymen, a fine old man, and obtained information from him as to the number, condition, and other particulars of the Jews in Smyrna. He also purchased largely; and Captain Ryan, who conversed freely with the whole party, did not confine his dealing to words. The poor Jews, who had rarely found so many generous customers on board a vessel of that description, were in high spirits; and one of them declared that of late years, the English had shewn so kind a feeling towards them, as to lead them in all cases of distress to look to them as their appointed helpers.

'The Lord be praised!' added Captain Ryan, as he repeated this remark in English: 'for if we be found standing in such a position towards Israel, a blessing will, and must attend us.'

As they landed, Alick was struck by the pic-

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turesque appearance of the flags of every nation flying over the different consulates. That of England was nearest, and directly opposite the pier where they stepped ashore. 'I wish it was the royal standard,' thought he; 'I should like just now to see the lion in it. Here we are: no sea now separates me from the land of my fathers; and the soil I shall tread was oft-times pressed beneath their victorious march, when subduing the nations under their feet.' His form seemed to dilate, and his stature to rise, as he looked round him; and the more he saw of his oriental brethren, the more elevated did he feel. The difference is, in fact, more that of garb, and the bearded chin so appropriate to the costume. 'I shall never again fancy the girl-faced fellows at home,' continued Alick, as he looked on those at hand; 'certainly men's beards were not given them for the purpose of spending half an hour every day in scraping them off; but every thing goes wrong as one goes farther away from the holy land, and comes right as we approach it.' This opinion he repeated to Captain Ryan, who laughed, and said, 'My chin and razor have often parted company for months together when in the East; for which I have incurred the serious displeasure of some good men, who seem to consider that we become better Christians in proportion as we recede from everything Jewish.'

'But that is not your doctrine?'

'I hope not indeed. In my view, Christianity is not only not opposed to genuine Judaism, but it is not even an addition to it. I believe it to be contained in Judaism, as is the fruit in the blossom; and the Jew who fancies that he must, on embracing



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the gospel, lay aside the religion of Moses, knows little of Paul's meaning—"Is any among you circumcised? let him not become uncircumcised." I am the more anxious to impress this upon you, Cohen, because you will be likely before long to hear some things very galling to your Jewish feelings from an excellent friend of mine, who goes to the full length of gentilising wherever he meets with a convert. He is travelling now, and likely to take Smyrna in his way before we leave it.'

'His opinions will not affect me, at any rate, Captain Ryan,' said Alick, rather superciliously; he then added, 'I must look out for the synagogue, in order to attend worship there to-morrow.'

'I will escort you thither: you will be much pleased with the devout earnestness of your eastern brethren; what you have seen in London is very cold compared with it.'

They went; and while Alick joined with soul-felt devotion in the services, Captain Ryan stood more aloof, but evidently in prayer all the time. When they had ended, a number of Jews surrounded him, and began an argument, as with one whom they had often encountered before. The numerous texts brought forward by both parties from the Hebrew scriptures proved to Alick that the Messiah was the subject of their conference, and a good deal of warmth was displayed by the Jews, while Captain Ryan, preserving his usual good-humour, had an answer for every one, and not a few perplexing questions to put to each. When they were again alone, Alick asked him, with a sly smile, if he had prevailed on any of his brethren to acknowledge Jesus of Nazareth as their Messiah.

'No, that was not the matter before us: in fact, such admission would be no gain to any body.'

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'You surprise me. I thought it was the very turning point of the whole matter.'

'Far from it: I have met with Jews who would acknowledge that their Messiah *might* possibly have come in a poor and humble guise; *might* have walked as Christ did and like him have suffered, and *may* come again as we believe he will do, to reign. Yet were they not a whit nearer the truth. The Messiah for whom you look is but a man: a great prince, a mighty conqueror, appointed to accomplish a temporal deliverance, and then to reign over you as did David and your ancient kings. This will not suffice: the Bible bids you expect more, much more: it bids you look for the appearance of Him who is the Lord from heaven: even Jesus, the Saviour, which delivereth us from the wrath to come.'

Alick bit his lip: something in the service in which he had just united was strong in his mind: he said, 'It is very revolting to a Jew to hear of a strange god.'

'Not a whit more revolting to a Jew than to a Christian,' answered Captain Ryan, 'We are as jealous as you can be in guarding from all perversion that great doctrine, the unity of the Godhead. Your own scriptures set forth most clearly what we hold, that your expected Messiah, the Deliverer and Restorer of Israel and the hope of all the ends of the earth, is a Divine Person. Now, here is the hundred and tenth Psalm: read it, and tell me to whom it refers.'

Alick glanced over it; 'I know it well, and it clearly refers to the Messiah. Ben Melchor told me Israel was meant; but this expression, "Thou art a priest for ever, after the order of Melchizedeck," must refer to an individual, not a nation.'

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'You are right. Now tell me, Cohen, who wrote this Psalm?'

'David.'

'Then, I ask you a question which your fathers could not answer; if Messiah be David's son, in what sense is he his Lord?'

'I cannot tell you, for I am unskilled in these deep things.'

'My dear lad! the best skilled in these things is he who receives like a little child the plain word of God in its most plain and simple meaning. The more you study it, the more you will be struck with its glorious simplicity and comprehensibility.'

'I confess, Captain Ryan, I have found it so; but on these more solemn and vitally important matters it may be more obscure.'

'Just the contrary: what is of most consequence for us to know is revealed the most clearly. If you take this Psalm, for instance, as addressed by David in spirit to one who, though of his own flesh as man, was also to be a Divine Person, and believe that he likewise offered up a sacrifice of abiding, eternal efficacy for the sins of this world; and that he shall come again to subdue his enemies and to reign as a king, not only over Israel but over the whole earth; then you will see the beautiful harmony of the prediction; and its consistence with these parts of the oracles of God.'

'Then you mean to say the same strange doctrine is elsewhere set forth?'

'Elsewhere! ay, everywhere: Do you think we build our faith and hope on an isolated passage? One word, indeed, being God's word, would prove a sufficient security for the whole world to depend on;

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but he has graciously given us line upon line, precept upon precept, to the same blessed effect.'

'Will you point out some of those passages to me?'

'Gladly: but remember that only One can teach you effectually; and lift up your heart for divine instruction.'

'I do, Captain Ryan. I really desire to learn, but what you have said has startled me much. I thought if I once could bring myself to recognize in Jesus of Nazareth the Prince Messiah, so longed for by us, that I should be at one with you in faith; but I now find you require me wholly to alter my view of him to whom I have ever looked as the hope of Israel—you want me to confess that Messiah Ben David is—God.' He hesitated and dropped his voice in pronouncing the last words.

'That is the point I was arguing with your people yonder; and I found them very determined in opposing me; but we have one appeal—to the law and to the testimony. I set before you what I believe and know to be the truth, and I tell you where I found that truth, that you may yourself seek it out. I have, however, this disadvantage to contend with, that whereas I have the inspired narrative of the fulfilment, to guide me to the perfect meaning of various prophetic scriptures, you reject that portion, and insist on being convinced by the Old Testament alone without any reference to the New. Still I will meet you there. My task is to shew that in the Bible, as you hold it, we have evidence of a Saviour being promised who is a partaker in the Divine Essence; far above the highest created angel, and an object of worship to those who acknowledge the Most High God.'

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'And that, I think, you cannot do.'

'We shall see;—In your liturgy you have this passage, I think, in the grace after meals: "O God, thou art our Father, King, Strength, Creator, Redeemer, and Sanctifier: the Sanctifier of Jacob, the Pastor, the Shepherd of Israel: the benificent King, who dealeth benificently with all; for he hath been, is, and ever will be, daily benificent towards us." Now these words include every thing; and it is remarkable that three of them, in the exact order in which they stand, "Creator, Redeemer, and Sanctifier," set forth in the very same language that we use, the three persons whom we adore in the Unity of the Godhead: the Creating Father, the Redeeming Son, the Sanctifying Spirit. I think, Cohen, you hold strongly that to worship any created object is a sin?'

'A gross sin: an idolatrous act, hateful to God.'

'Turn to the Psalm we were looking at. "In the day of thy power shall the people offer thee free-will offerings, and a holy worship." I don't ask you to reply, only note it down, to study at your leisure. Now look at Zechariah, the twelfth chapter: who is the speaker?'

Alick looked, and replied, 'Certainly God is the speaker: of none other could it be said, "The Lord which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him."'

'Go on,' said Captain Ryan; and he read to the ninth verse, and exclaimed, 'These are glorious promises indeed! these *are* the days of the Messiah, the Son of David, our King.' He then resumed, and read, "And I will pour upon the house of David,

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and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born."

'Well, Cohen?' said Captain Ryan, as Alick made a full stop.

'This is astounding!' exclaimed the young man, 'there must be an error somewhere.'

'Yes, there is an error in you, even want of faith. I just put this before you: I have not picked out an isolated passage, but made you read the whole context, by which you see the speaker is not changed. "The Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the Spirit of man within him," is declaring the triumphant period of Messiah's coming, to restore and to reign over the Jewish people; and he says, "They shall look on me whom they have pierced." I will not now even insist on the obvious reference to the nation who nailed Jesus of Nazareth to the cross: I only ask you to consider the bearing of the passage as it regards the Messiah. And now just look at the next chapter, the seventh verse, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones." If you go on to the end, you will find the subject of Israel's punishment and subsequent pardon and restoration, clearly brought forward.'

'These are wonderful things, I confess: have you more to shew me?'

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'I wish to ask you whether you would apply the title of Redeemer of Jacob to any but God?'

'No, certainly not.'

'What then does Jacob mean by that expression, "God, before whom my fathers Abraham and Isaac did walk, the God that fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." Gen. xlviii. 15, 16. Who is this redeeming Angel?'

'You will not say it is our Messiah, at any rate,' observed Alick; 'for according to you he is far above all created angels.'

'True, he is so; but in his character of one appointed and sent on an especial work by his Father, I do allow, in this instance, the application of the term Angel, which signifies a messenger, to him.

'Now I remember,' said Alick eagerly, 'little as yet I know of the Bible, I remember a passage that explains this. When Moses led my fathers up out of Egypt, the Holy One said to him that he would send an angel to deliver them, whom they were to obey. This proves that power could be given to an angel, for a special purpose, to redeem the people from temporal evils.'

'I am delighted, my dear boy, to hear you proving scripture by scripture. Now let us look at that passage; you will find it in the twenty-third chapter of Exodus, the twentieth and following verses. Read it attentively.'

Alick read; '"Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions: for my Name is in him.

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But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." This is what I alluded to; and it is very plain.'

'It is very plain, Cohen,' said Captain Ryan, solemnly, 'and I beseech you to ponder it deeply. The glorious King who will yet come to reign over you, and us, and over the whole earth, the Messiah, the Anointed One, He it was who first brought your fathers into the good land which we hope shortly to visit: the land given by covenant to Abraham and his seed; and into which the Angel—the messenger of that covenant led them. I now ask you, do you know the meaning of that great and terrible name by which God revealed himself to Moses; which your people avoid pronouncing, and which, therefore, I never pronounce to them. Do you know the high import of this name?' and he pointed it out to him in Hebrew.

'I know it imports greater things than we can utter,' replied Alick.

'Is it not expressive of self-existence, of eternity, of unchangeableness,—in short, is it not altogether incommunicable? would it not be blasphemy most fearful in any creature to assume to himself that awful name?'

'Who would, who could dare to do it! We reject your Nazarene, because he ventured to claim it, and we are shocked at you for supporting that claim.'

'And we support it, Cohen, as much on the strength of this very passage as any other. This Angel is one sent; that is clearly expressed: and of this Angel it is declared that the great, the awful, the incommunicable Name IS IN HIM. To him they are required to

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yield obedience, not because God, as then speaking to them, will punish disobedience offered to his appointed vicegerent, but because "HE will not pardon your transgressions." The power of forgiving sins resides in him; and who can forgive sins but God alone? Obedience is to be rendered unto him by the command of God, who elsewhere has repeatedly said, that he will not give his glory to another; and the people are cautioned not to provoke him, because, evidently, the power to punish resides independently in him. This is indeed He to whom the Father says, in the forty-fifth Psalm, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." This is he of whom it is said in the second Psalm, "Kiss the Son, lest he be angry, and ye perish from the right way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Yes, and "Cursed is he that putteth his trust in man, and maketh flesh his arm."'

Alick listened with deep attention: 'I do not deny that you have startled me very much: but I have no doubt our learned men have found another meaning for these expressions.'

'They have done their utmost to explain them away, of course; and hence it is that though Moses, who testified of Christ, is read in the synagogues every Sabbath day, you cannot perceive his meaning —the veil is on your hearts. In the day when you shall turn to the Lord, rejecting all the glosses and perversions of men, and desirous to be taught of Him alone, in that day the veil shall be taken away, and you shall clearly see what is now hid from your eyes. All that I ask of you is an unprejudiced examination of your own scriptures, with incessant

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prayer to God that he would illumine and direct your mind. He alone can reveal himself to you; and if you will not ask for such revelation, surely you despise the gift, and must expect to be left in darkness. Secret prayer over the word of God *can* do nothing but good. He will not lead you into error, nor suffer others to lead you, if you humbly commit yourself to his teaching and protection.'

'That is my great comfort. You, or others, may bid me look in the Bible for evidence to establish a false doctrine; but if I do it in earnest prayer to God, he will make my search the very means of strengthening me against what is wrong.'

'Exactly so; and if I wanted to deceive you, the last thing I should do would be to send you to the fountain of truth, the light that maketh manifest.'

'I shrank from your doctrine before,' resumed Alick, 'because I would not recognize my Messiah in a crucified man: now, because I dare not regard him as the Most High God. What a strange mystery is this!'

'All creation is a mystery: the finger with which you now turn over that leaf is a mystery most wonderful, most incomprehensible. How comes it, Cohen, that at the very moment when your mind conceives a purpose of investigating what stands on the next page of the book, at that very moment your finger, the immediate loss of which would not in the smallest degree lessen or affect your intellectual powers, executes the purpose of your mind, with accuracy, dispatch, and facility not to be surpassed? Oh, contemplate for a moment the magnificent mysteries that enwrap the lowest of his visible works, and then think what must be the unfathomable mysteriousness

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of the awful Creator Himself? Remember, He has revealed to us in that book what we are to believe; and be content to credit what he says, to receive what he gives, and to wait for a different stage of being before you essay to comprehend what must, in our present state, be utterly incomprehensible.'

'But now, Captain Ryan, if I am to believe without understanding, why should I reject what the Papists believe?'

'How can you ask such a question! I bid you yield undoubting credence to all that God declares in the Bible; and one of the plainest, most unmistakeable things there revealed, is the abhorrence in which the Lord holds idolatry. The Bible, my dear friend, is the universal key; with it, we unlock the fetters that bind the poor Romanist; and set him free: with it we unlock the casket that the Jew holds closed, and exhibit to him the treasure that he was unconscious of possessing.'

They had now reached their temporary abode, and found Mr. Cohen so much indisposed as to require all Alick's attention. He expressed an anxious wish to find himself on the homeward way, and talked of immediately proceeding, by a vessel bound for Jaffa, whence he could readily obtain a passage to Alexandria, and thence to England as he might wish. Captain Ryan saw how deeply Alick felt this proposed separation, and how he shrank from leaving his parent in the hands of strange shipmen; he therefore conferred with his wife, and came to the decision that as they were under no particular necessity to pursue the route they had entered on, it would be right to follow out a path seemingly marked for them; and the result was the embarkation of the whole party in

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a very small but commodious vessel, for the port of Jaffa. Alick's gratitude knew no bounds; and Charley was wonderfully delighted.

'Do you know, Mr. Alick,' said he, 'that Jaffa is Joppa, where Simon the tanner lived by the sea-side, and Simon Peter lodged with him; and there came a great sheet down from heaven, and a voice bade him slay and eat all the things in it? You know, that was a vision to let him see he was not to despise the Gentiles, but to go to Cornelius the centurion, when the messengers came to say an angel had bade him send for Peter.'

'Well, now, Charley, you must shew me that story in the Bible; for I confess I can't make anything of it, in the way you have told it to me.'

'Oh, to be sure I will;' and he bustled away for his Bible, and was soon on Alick's knee, reading to him the tenth chapter of the Acts. Alick was greatly struck with it. 'This was a remarkable epoch,' said he, half unconsciously, 'for here was the first acknowledgment of the Gentiles. I plainly see, everything continued Jewish up to this time.'

'Oh yes,' answered Charley, 'and if you read the next chapter, you will find how Peter got into a scrape with the apostles in Jerusalem for eating with Gentiles.'

'Indeed! then let us read it directly: I should like to know how he got out of the scrape.' This was done; and Charley said, 'Well, what do you think of it?'

'Why, what do *you* think of it, Charley? I should like to hear your opinion of the matter.'

'I think it is very beautiful. You see, Peter would not have gone to a Gentile for all the messengers

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that the Centurion could have sent, because it was contrary to the law that he had: but when God himself commanded him, how very readily he did go! The Papists make Peter the first Pope; but you see he behaved quite unlike a Pope—he would not let Cornelius worship him.

'Stop, Charley; does God make laws and unmake them? are his commands so uncertain? He forbade a thing to be done by the Jews, and then commanded a Jew to do it. Is it so?'

'I suppose if God commands it to be dark to night, that is no reason he should not command it to be light in the morning, Mr. Alick,' said the child, setting his broad eyes upon him, in wonder at his bringing the charge of inconsistency against the Lord. 'And I suppose if the sun's light came at first only on the tops of the mountains, that is no reason it should not shine into the vallies bye and bye, Mr. Alick.'

The answer was conclusive; it opened a new scene to Alick's view; and made him almost enter into the thankful feelings with which the Jewish apostles said, "Then hath God also to the Gentiles granted repentance unto life." Alick always felt, when with Charley, like one who was being quietly towed into a pleasant haven: but when with others he seemed painfully toiling against a rough current. He now resolved to enjoy a little of his favorite friend's chat, and closing the book went on.

'I like your Papa very much indeed, Charley.'

'So you ought, for he is fonder of you than of any body.'

'What makes you think so?'

'Oh, every thing: he always calls you, "That

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dear lad," or "our beloved Alick," or "that noble young Jew," or some such thing: and at prayers how he does pray for you! And when Ben Melchor set the Jews upon him so, about you'——, here Charley stopped, for he had let out a secret.

'Go on; when they attacked him about me, what did he do?'

'I did not know you knew it,' said Charley with glee, 'and he did not want you to know it. They really frightened us, they were so cross. I could not tell what they said, you know; but both mamma and I were in a fright. When they were gone we cried; and papa said he thought we loved you better than to mind facing such a breeze for your sake.'

'I wonder they did not go to my father,' said Alick. In fact, they had been to him; and the result was an admission on their side, that if it was in the Bible his son was searching, with unprejudiced mind, for the truth, he was in a safe way. Ben Melchor had represented the Ryans as worshippers of images; and Mr. Cohen as a man of no religion whatever, allowing his son to be led astray in the prospect of worldly advantages. On these points the Jews were quickly set right; and in resentment at the impositions of their unworthy brother, they refused to interfere any farther.

Alick resumed the discourse with Charles. 'Is there any place besides Joppa that you are anxious to see?'

'Oh Jerusalem, Jerusalem!' cried the child clapping his hands, 'Won't we see Jerusalem itself? You can't think how glad I am that we are going this road; for you see, it was very uncertain if we



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could get to Jerusalem at all the other way. Now, we shall go right up, up, till we get there.'

'Is it up-hill all the way, do you think?'

'No, but the Bible always talks of going up to Jerusalem, you know. It's the greatest place in the whole world; and it's a great honour to go to it; so we say up, we shall go up, up to Jerusalem,' and again he clapped his hands, and kicked out his little feet, as he sat.

'But I have a greater portion in Jerusalem than you, Charley.'

'I know you have: it belongs to you; but we Gentiles may go up and worship there, you know. The poor Jews, Mr. Alick, are badly off in their own city; Papa says it will grieve our hearts to see how they are oppressed: but never mind; their King will soon come, and restore the kingdom to Israel.'

'But now, Charley, if this King should, after all, not be the one you expect, what will become of you?' Charles stared at him, and then asked, 'Do you mean, what would become of me if Jesus Christ was not King of the Jews and King of heaven and earth?'

'Yes.'

'If so, I must be lost entirely; I should go to hell; because I should have no Saviour. But don't talk in that way, Mr. Alick. I know very well he is the King; he is the Lord; he will save me, a poor little sinful child, and he will save you, if you believe in him.'

But Alick felt as if he was farther off from believing than ever: he longed to be ashore again, and to plunge into the scenes that promised so greatly to excite him. His father's state of health depressed his spirits; and on the whole he had lost so much

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of the buoyancy that once distinguished him, as to make Captain Ryan anxious too for his arrival in a more stirring place. They made the passage as favorably as they could wish; and with a very great accession of scriptural knowledge so far as the Hebrew Bible went, and not a little improvement in the languages most requisite to be studied preparatory to a tour in those deeply interesting countries, Alick approached the shores of Palestine.

This interval, so unexpectedly occurring, had been of immense use to him: he was aware of it, and secretly thankful. Towards the Ryans his regard daily increased; and the tender care bestowed on his sick father doubly endeared them. 'I am sure,' said Mr. Cohen, 'I am doing right, Alick, in leaving you with such friends, if I must leave you; but to say truth, the breezes that have reached me from that glorious land seem to have infused new life into me already; and who knows but I too may go up to Jerusalem?'

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a friend. What is human adolescence but another form of childhood in its moral ignorance and weakness, and in the intense craving of the heart for some all-loving and superior intelligence, in whom to confide the burden of its woes and wants; some bosom of mercy whereon to lay its agitating doubts, its terrifying fears, and find that which is the highest happiness of every being—repose—repose in God, the circle and centre of all bliss.

But if the Law, amid its awful sounds of thunder, and of earthquake, and spirit-quailing blast of the archangel's trumpet, had many a sweet low-breathed note of love and mercy for the listening ears of trembling guilty man, how much more does the Gospel enjoin upon redeemed and rescued sinners, to be kindly affectioned one towards another, and to love as brethren. Jesus Christ, the manifestation of the divine, the model of the human nature, "perfect God and perfect man," exhibited when on earth such emotions of affection, tenderness, and pity, as throws a sanctity over these feelings of our common nature. Were men sick? he pitied and healed them. Were they hungry? he "had compassion on them and fed them." Were they striving to obey God, and cultivating the moral and social virtues? he, "beholding, loved" them. Were they wicked, obdurate, steeled against repentance, and sealed to perdition? he wept over them. But more than this. There were those towards whom the natural affection of the man Christ Jesus went forth in a peculiar and concentrated form; irrespective (as it would seem) of any especial excellence in the persons so beloved, or any particular claim to peculiar interest. He loved his apostles: "he loved his own which were in the world:" but

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there was one among them, whom he loved pre-eminently: one not more holy than his fellow-disciples: for they on one occasion were moved to anger by St. John's desire of being the greatest among the brethren; and Jesus himself rebuked him at another time, for giving way to the workings of a vindictive zeal. The Saviour therefore must have loved the son of Zebedee as we love those (both like and unlike ourselves) who, in the social circle stand out, we scarce know why, the objects of our especial affection. The Lord Jesus loved the young ruler, with his anxious desires after salvation, and his endeavour to shape his conduct into conformity with a law of holiness; he loved Martha with her care-worn temper aad overvaluing of worldly things: and he loved the meditative Mary too, and the mild, unmurmuring Lazarus: all unlike, yet all objects of affection and tenderness. His example sanctions the voice of nature within us; while his word puts a limit to its indulgence, and shews the lawful bounds within which it must be restrained. "If a man love father or mother," brethren or friends, "more than me, he is not worthy of me."

The honor put by God upon natural affection lawfully exercised, is strikingly exemplified in that fragment of family history, which has found a place in the divine word—the Book of Ruth. Never did fiction invent so fine a picture of human life in its sorrows and bereavements; with its broad deep shadows relieved by such a glow of affection and tenderness, mellowed and heightened still by rays of heaven-born piety. From the incidental glimpses we catch of Jewish life and manners, throughout that period of their national history during which the Theocracy prevailed, we have reason to conclude, that no ante-

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cedent or subsequent period was so rich in general sentiments of piety to God and benignity to man. In spite of the national defections from the Covenant, we meet here and there with such instances of individual faith and virtue, and with such a general expression of sympathy in favor of the servants of God, whether in circumstances of exaltation or adversity, as proves at least, that the leaven of the Law, "thou shalt love thy neighbour as thyself," had penetrated with its secret humanizing influence through the whole mass of the commonwealth. The trials of Naomi, the self-devotion of Ruth, the generosity of Boaz, scarcely excite us more than the uncommon and kindly interest exhibited by the Bethlehemites, in the fortunes of these, the principal actors in this attractive history. The public expression of concern (chap. i. 19.) on the return of the poor bereaved exile to the city of her fathers, the general approbation of Ruth's noble and disinterested conduct, (chap. iii. 11; iv. 13.) the special rejoicing at the birth of the infant Obed, (who, as the legal heir and representative of the deceased Mahlon, was in fact the son of Naomi restored to life;) these all prove that healthy moral state of a society, in which knowledge of the true God, and recognition of His laws, has, like the salt in the cruse of the prophet, sweetened the social current, and banished from the land the barrenness of a cold, selfish isolation.

Various conjectures have been advanced, as to the probable date of this history. That which has been generally received, assigns the departure of Elimelech and Naomi from Bethlehem, to the period of the Midianitish oppression. At this period, as we are told in another page of the sacred writings, "the Midian-

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ites and the children of the east came up against Israel." These nomade tribes, scorning the labours of tillage, migrated with their camels and flocks from one territory to another, taking forcible possession of wells and pasture-lands according as their strength of numbers, or the defenceless state of those so invaded, gave them opportunity. For seven years, in punishment of national idolatry, these marauders continued their hostile encroachments, till they left no sustenance for Israel, neither sheep, nor ox, nor ass; for they came up with their cattle and their tents, and they came as grasshoppers for multitude, for both they and their camels were without number, and they entered into the land to destroy it. How far Elimelech was influenced by a spirit of true wisdom in exiling himself from the land of Promise, even when it became the theatre of such desolations, does not appear. If we may judge from the after-events of his history, and the worldly loss attendant on this step (a mode of judging warranted in some degree at least under the Old Testament Dispensation, in which temporal rewards and temporal judgments held so prominent a place;) we should be disposed to think that the desire to escape from a share in national suffering, was the result of distrust in the care of Him who as a Father held the rod of correction over His people, and chastened them, not for His pleasure, but for their profit. Elimelech fled from Bethlehem-Judah, (as he might have pleaded) to save life; but in the land of safety and refuge, death found him. He, in whose hand are the issues of both, by this infliction seems to have rebuked the unbelief which trusted to second causes for deliverance.

The unhappy Naomi had soon to add another

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cause of grief to the sorrows of widowhood. Her sons, left without restraint, by the death of their father, entered into a marriage alliance with two daughters of that nation concerning which it was written in the law, "a Moabite shall not enter into the congregation of the Lord, even to the tenth generation." This event seemed to bid fair for the final settlement of Elimelech's family in the land of Moab; and as these marriages appear to have been attended with domestic happiness, Naomi perhaps, as well as Mahlon and Chilion, might have been content to forget the inheritance of the Lord, and to live in satisfied exclusion from the word and worship of Jehovah. But the Hebrew widow had to learn that this was not her rest. Stroke after stroke, affliction after affliction assailed her. Brief, but most touching, is the record of her desolation in the land of strangers and idolators. "Mahlon and Chilion died also both of them, and the woman was left of her two sons and her husband."

In order to feel the full force of Naomi's affliction, we must consider her peculiar position, as a member of the Jewish commonwealth, and subject to the peculiar restrictions of the Mosaic economy. The tenure of that covenant strictly forbade the inheritance of any Israelite to be finally and irrecoverably sold. The utmost limit of time, during which it could remain alienated, was fifty years. At the expiration of that period, he who had, through pressure of poverty, sold his inheritance, entered fully and freely into recovered possession in the year of Jubilee. The son of a disinherited father, needed then but to point to his name in the public registers, to make good his title to all that had ever belonged

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to his ancestors: and if, in the interim, a rich and generous kinsman thought proper to redeem the transferred inheritance, by purchasing for his poor relative the remainder of the term of years antecedant to the Jubilee, the law had made provision for such purchase, and granted in this case, an immediate possession of the paternal property. Elimelech had made some such disposal of his estate on his departure from Bethlehem; and so long as Mahlon or Chilion lived, or had issue, the property was theirs, if not in possession, yet assured to them or their sons at the era of Jubilee: and open at all times, by payment of the redemption-money. Naomi therefore, by the death of her sons, without issue, was left destitute in every sense: utterly bereaved in her affections, and without any temporal provision for her years of widowhood: with the earthly props whereon her heart had leaned for solace and for stay, wrenched from under her, and with no prospect but that of loneliness and poverty to track her footsteps to the tomb.

It is this double sense of destitution which lends bitterness to her plaintive adieus to Ruth and Orpah, previously to her departure from Moab. If Naomi had not been childless, if there had yet remained one son to recover the lost inheritance of his fathers, her affliction would have seemed less severe; but in the total extinction of her family, Naomi read the peculiar judgment of God—"It grieveth me for your sakes, that the hand of the Lord is gone out against me." There was not one brother left to marry the widow of the dead: their name was put out in Israel.

One earthly consolation alone remained for the

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afflicted Naomi: that of beholding again the land of her birth and citizenship. True it was that Moab held the urns which contained the ashes of her dead sons and husband: but in Israel was the testimony, the service of God, and the promises. Encircled by the smiles of domestic bliss, Naomi might dwell at ease in Moab; but heart-struck, bereft, impoverished, there was nothing which could anyways fill the aching void within, save the sight of that beloved and glorious land, where the eyes of the faithful beheld the vision of "the King in his beauty;" and worshipped "in the sanctuary of his holiness."

Attachment to their mother-in-law, and the sad spectacle of her helplessness and destitution, moved the young Moabite widows to go forth with her on her journey: her two daughters-in-law went with her, and they went on the way to return into the land of Judah. But the generous Naomi, although she accepted of that kindness which refused to allow her to go forth alone from the hearth where she had known the sweet interchange of conjugal and maternal love, refused to take advantage of a sympathy that was likely to prove detrimental to those who proffered it. She therefore at an early stage of their journey, (as it would seem) besought her young companions to leave her to pursue her solitary way to Judah, while they returned to their homes and families in Moab: and with the overwrought tranquillity of a heart in which all selfishness has for a time been crushed, beneath the pressure of some great trial, Naomi kissed her weeping daughters, thanked them for their kind and dutiful conduct towards herself and towards the fondly-cherished dead; and craved for them in the name of the God of her fathers, that

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blessing which was attached to fulfilment of the "command with promise." "And Naomi said, Go, return, each to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead and with me."

The disinterested injunctions of Naomi produced its usual effect. Those to whom it was addressed, could not bring themselves to obey. "Surely we will return with thee to thy people;" was the spontaneous reply of both Ruth and Orpah. It was then when the excitement of feeling was at its highest in their breasts, that Naomi calmly reminded them of what their connexion with Jews must already in some degree have made them acquainted with: viz. the forfeiture of the paternal inheritance through failure of the male issue of Elimelech; and Naomi's consequent incapacity to provide a portion for them in the land of Judah. Had it been likely, which it probably was not, that the widow of Elimelech, by marriage with another, might hope again to build up her husband's name in Israel; this could scarcely have been the means of securing the patrimony to either of them: nor is it in the hour when the rent ties of affection are bleeding fresh, that we can endure to think of forming others. Naomi knew also full well, how little consideration a daughter of idolatrous Moab was likely to meet with among the chosen and privileged citizens of Judah; and with the prospect of poverty, neglect, and scorn before them, no marvel that she should urge in strongest terms the return of her daughters-in-law, to dwell in honor and in ease among their own people.

The picture which Naomi drew, of the worldly loss to which her daughters might be liable, by persever-

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ing in their kind resolution of sharing her fortunes, was sufficiently discouraging; and it was not without its due effect on the mind of one of her auditors. Exile poverty, and a species of conventional ignominy, were on the one side; and on the other, honor, ease, family enjoyments, and advantages. Passion, indeed, has often sacrificed as much and more, to enjoy companionship with the object of its fond idolatry: but that kind of affection which is the result of association in individuals of the same sex, cemented by a unity of feeling towards departed friends, is not capable of so much self-forgetfulness. It was not natural; it was not just, (speaking after the manner of men) that Orpah, after having discharged the duty of an affectionate wife to the deceased Mahlon; after having sympathized with his poor bereaved mother in her double destitution, and after having lent to her the arm of affectionate support to lead her out from the scene of so many sorrows: should feel herself called upon to become an exile from the land of her fathers, merely because Naomi was bent upon returning to Bethlehem-Judah. It was but natural, that Orpah should prefer the certainty of an honorable home in Moab, to the contingency of poverty, neglect, and loneliness in Judah. Orpah shewed no want of feeling towards her mother-in-law. She wept when she parted from her, and would never have left her, had the demands on her constancy been less severe. Nor does Naomi appear to have felt any emotions of surprise or resentment at her decision. One feeling of regret alone (and it is a beautiful trait in the portraiture of Naomi) followed the footsteps of her departing daughter, and is touchingly alluded to by the Hebrew believer in the last test to

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which she subjected the resolution of the pertinacious Ruth :—"Behold, thy sister-in-law is gone back unto her people, and *unto her gods.*" There could not but be a passing bitterness in the thought; that Orpah was perhaps gone back to that idolatry from which her connexion with a Jewish family had for a while rescued her.

"If a man love father or mother, brethren or sister, more than me, he is not worthy of me." The God of Israel calls not those to be proselytes of his temple, in whom the love of this present world outbalances the hope of fulness of joy in his presence for ever. The heart of Orpah was touched with natural affection for the servants of Jehovah. Her lot was cast in with them, and she rejoiced in their natural joys, and wept at their natural sorrows. But when it came to the prospect of suffering affliction for the faith's sake; forfeiting present good in order to embrace "promises afar off" and dimly discerned; then it became evident that nature could not endure such a strain. How shall a man be found upon a pilgrimage, when he has no reverence for the shrine whither they would incite him to journey; no desire after the blessing to be there obtained? The Orpahs of this world, the kind, affectionate, and tender, who minister to our daily necessities, who strew our paths with the flowers of life, who gladden us by their smiles, and lighten our privations by their sympathy; what can they do for us, when, bereaved and desolate, we gird ourselves for our Zion-ward journey, with but one hope, one aim; to go from strength to strength till we arrive in the sanctuary? They know nothing of that yearning with which the children of the heavenly Jerusalem thirst for the living

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God. They have heard of "the good things prepared for them that love him;" but their heart, their treasure is not there. They go back (sorrowful perhaps, but they go:) each to his own sphere of congenial occupation and enjoyment: and if we have companions who will journey with us, they must be of those whose hearts are set upon the hope set before us; and who, calmly contemplating the way, and hearing that they must pass "through much tribulation," enter cheerfully upon that way, saying to the believer, "cast down but not destroyed:"—"Thy people shall be my people, and thy God my God."

LYDIA.

## PRAYER FOR THE SECOND ADVENT.

IT is remarkable that only one prayer of the departed saints has been made known to us, and that this one should be a prayer to the same effect. In the fifth chapter of the Revelation—"How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth?" Though removed from this scene of woe and misery; safe from all the attempts of the wicked, and in the enjoyment of God's presence, their happiness is not yet complete, and they still find subject-matter for prayer and supplication. They still long for the day when the Lord shall come to judgment, and put an end to the triumph of the wicked.

*(Sermons by the Rev. A. M'Caul.)*

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## "THIS GENERATION."

We copy the following from a valuable little work, entitled "Look to Jerusalem," by the Rev. A. Dallas. The light thrown on a passage most perplexing to the majority of those who desire to obey the command "Let him that readeth understand," will be most acceptable to many of our readers. It was so to us at least.

"Verily I say unto you, this generation shall not pass away till all be fulfilled."

'As the events referred to seem evidently to be spread over a long period of time, it could not be expected that they should be accomplished during the lives of men then existing. Under this impression, commentators have sought for the means of reconciling the difficulty; some have gone to the length of accommodating the events which occurred at the destruction of Jerusalem to the signs announced, in order to bring them within the space of forty years, that they might take the word "generation" in its obvious sense; and others have distorted that sense to apply it to the nation of the Jews, as a separate *people*, contrary to the just rules of language, that they might extend its meaning over a necessary length of time, to reach to the present and future generations. All such persons seem to have been wasting their strength in trying to force the bars of the great gates of a city, while an unlocked wicket



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was ready at their feet, unheeded from its apparent insignificance. If the pronoun used to characterize the "generation" be properly examined, an access is made to a clear and intelligible meaning for this apparently difficult passage. The word in Greek, translated *this* (*ουτος*) is a pronoun, used emphatically to describe the thing last spoken of; and may be rendered into English as often by the word *that*, as by the word *this;* the choice between the two will depend entirely upon the context; as abundantly appears from our own English version of the Scriptures. But the most proper rendering which it receives, is by the words "*the same:*" a specimen of which may be taken from the first chapter of St. John's Gospel. "*The same* was in the beginning with God" (John i. 2.); that is, this divine WORD, just mentioned: and another from St. Luke, "*in that* night" (Luke xvii. 35.); or the night last referred to. Both these pronouns in the original are the same word; as also in a multitude of similar instances. If it had happened that our translators had rendered the identical pronoun in this passage, by either of the words they selected for those now quoted, the mind of the readers would, long ago, have been familiarized with the simple and powerful meaning of our Lord's application of the parable: "Verily I say unto you, *The same* generation shall not pass away till all be fulfilled." What generation does he refer to? With critical accuracy he emphatically refers to the generation last spoken of in the parable; and he asserts that the generation of men upon earth who shall be living to see the budding of the April branches, shall not have been taken from this life, until they behold the summer fruits of these glorious events.

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'If this be a correct view of the passage, it conveys a lesson admirably adapted to excite the earnest attention of each succeeding generation, in watching the signs of the times; and in comparing them with those Scriptural accounts of forerunning circumstances, which may be taken as delineations of shadows from the restitution of all things that are cast hitherward from their substance events, because they are marked out by beams from the Source of truth, who dwells in the eternity beyond them. Each generation may set their watch with the assurance, that if they discern the shadow, the substance will follow even in our own time; each may be encouraged by the thought, that if they catch the sound of the knocking, the door will be opened while yet they live.'

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THE Jew is now in the night of sorrow, but it is drawing towards morning, and those who are looking out, can see a little glare which gives a promise of day-break.

"Arise, shine, for thy light is come, and the glory of the Lord is near upon thee."

Has thy night been long and mournful,
All thy friends unfaithful proved;
Have thy foes been proud and scornful,
By thy sighs and tears unmoved?
Cease thy mourning, Zion still is well-beloved.

*Child's Missionary Magazine.*



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## WHO SHALL REIGN?

AN opinion has been adopted by some millenarians which is rapidly gaining ground, and which appears to me to strike at the very root of our Christian hope. It is, that the resurrection spoken of in Rev. xx. 4, belongs exclusively to the martyrs, and that other believers shall sleep throughout the millennium, and at its termination rise at the general judgment, not to reign with Christ, or partake of his glory, but to enjoy never-ending felicity in the inferior position of servants. The words of the authorized version of this passage are, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast," &c., "and they lived and reigned with Christ a thousand years." Now it certainly does appear from this translation as if the whole sentence from "souls" to "beast" was a description of the beheaded martyrs, and that to them alone the honours spoken of were confined; but the original at once, both from the construction of the sentence, and the use of the word οἵτινες, whosoever, shews that the latter clause is not a further account of the beheaded, but a description of others who not having been beheaded, were still partakers of this glory. The passage may thus be rendered. "And I saw thrones, and they sat upon them, and judgment

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was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and *whosoever* had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." It is evident that the word "whosoever" is not restrictive, but inclusive, so that the succeeding part of the sentence is not an additional description of the beheaded martyrs, but a description of those who partake with them of their crown; so that not only the beheaded martyrs, but whosoever had not worshipped the beast &c., partook of this glory; and we find on comparing this verse with chap. xiv. 9, 10, that every individual on the platform of prophecy who is not tormented with fire and brimstone is likewise a partaker; for the one passage tells us, that all who worship the beast, or received his name, are thus tormented; and the other, that all who do not worship or receive his mark are thus glorified. As to rendering the Greek word ὁστις, whosoever, I appeal to any person acquainted with the language, or to any lexicon. It has, however, been asserted, I know not on what authority, that though this ὁστις has undoubtedly in the singular the signification "whosoever," it loses that meaning in the plural, and has precisely the force of "which;" but that this assertion is utterly unfounded, see Mark iv. 20, where the plural word is rendered "such as;" Luke viii. 15, where it is rendered "they which;" Gal. v. 4, "whosoever;" and Rev. i. 7, "they also which," any of which renderings would convey the meaning I contend for. This passage therefore, instead of supporting the opinion that some believers are excluded from a share in the Redeemer's millen-

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nial glory, in the strongest manner asserts that the full participation belongs to all on the platform of prophecy who escape the torment of fire and brimstone.

I am not aware that any other text has been brought forward as directly supporting this opinion, but it is said that if, as the Scripture repeatedly assures us, the saints are to reign, they must have some to reign over, that there must be virgins to attend the bride, (Ps. xlv. 14, and Cant. vi. 8.) and *therefore* there must be an inferior race of believers, subjects as well as kings. Now it would be very improper to answer this argument, if such it may be called, by entering into an inquiry as to who are the subjects of the millennial reign, or the persons referred to in the above cited texts. It is our bounden duty to protest against the assumption, false in reasoning, and most dangerous in religion, that because we know a certain fact, we must therefore be acquainted with all the particulars connected with that fact; that because we know a certain event will take place, we therefore know under what circumstances that event shall take place. To distinguish the known from the unknown, the certain from the doubtful, the ascertained fact from the unascertained particulars connected with that fact, is essential to all safe reasoning and all successful enquiry; and to assume that because we know we shall reign, we must also know over whom we shall reign, is to substitute assumption for reasoning, guesses for knowledge. We are assured that we shall reign, and that assurance necessarily implies that there shall be some persons or things to reign over; but there would be no inconsistency in these subjects, persons, or things remaining unknown, un-

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guessed at, till the moment when the thrones shall be set, and those for whom they are prepared, set down on them. To this argument then we may safely answer, we know that we shall reign on the earth, for God has told us so, but we are not therefore to choose our subjects, much less to choose them from among those who shall be with us partakers of the kingdom.

These arguments, resting on erroneous interpretation, or false assumption, have nothing in them particularly dangerous, beyond the error to which they tend; but there is yet another argument, and that the most confidently relied on, which, as appears to me, would, if admitted, undermine the very foundations of our faith and hope, and bring in most effectually "another gospel." We are pointed to the high and holy calling of God's elect, the full devotedness their profession requires of them, and from that to the present state of the church, the high profession and low practice, the false doctrine of some, the no doctrine of others, the uninfluential doctrine of almost all, and the self-love, the self-indulgence, the covetousness, the conformity to the world, which is to be found among multitudes who still claim and obtain a fair name and standing in the church, and when we expect to hear the thunders of the Almighty levelled against this state of things. "Thou hast a name that thou livest and art dead;"* "I would thou wert cold or hot;" therefore "I will spew thee out of my mouth;" †· instead of these fearful but heart-searching denunciations we have served up to us, under a very slightly modified (but still more unscriptural) form, the smooth things of the Roman apostacy and

* Rev. iii. 1. † Rev. iii. 15, 16.

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are taught to receive her characteristic distinctions between the saints and the common herd of believers; and those who "mind earthly things" instead of being warned that they are thus "the enemies of the cross of Christ," that "their end is destruction," are told that they belong to the household of faith, that their sins indeed disqualify them for the place of *sons*, but that now and hereafter they may hold the humbler place of servants. Can a doctrine be imagined better calculated to sew pillows to all armholes, to say peace when there is no peace? The natural man balances between love of the world and spiritual pride; should the latter prevail, there is, as we shall see, abundance to flatter it; but if, as in the generality of minds, the former be the ruling passion, O how sweet are the tidings to the moral, amiable, religious, church-going, (or meeting-going) hell-fearing, money-loving worldling, that the quiet, comfortable medium course they are pursuing will not indeed lead to glory, but is the sure prelude to an equally placid medium course in eternity, removed alike from the terrors of hell as from the (to the natural man scarcely less fearful, because implying the full and immediate presence of God) blaze of glory. Were Satan to devise a means for holding the moral and decent part of our population in close subjection to himself, I know not how he could find one more effectual. But to the believer, the effects of the doctrine, though of course not equally fatal, are scarcely less melancholy. The very thing which makes heaven dreadful to the natural man, the full unclouded manifestation of God, forms its value to him; it is not this measure of glory or that, it is Jesus that forms the object of the believer's aspirations, to see him "whom having not seen we

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love." But at the same time his equally necessary characteristic is a deep distrust, nay, an utter despair of himself; the lowest place in his Father's kingdom, is that which he necessarily feels most suitable for him. "Make me as one of thine hired servants."* "The dogs eat of the crumbs."† "Woe is me, for I am unclean."‡ "Unto me who am less than the least of all saints."§ "That am not worthy to be called an apostle,"‖ is the language of the most highly commended saints of God. Nay, such a disposition is not only a necessary, it is a commanded characteristic, "When thou art bidden of any man to a wedding, sit not down in the highest room," but "go and sit down in the lowest room."¶ The real believer then, if he receive this doctrine, *cannot* look for more than a servant's place, for whatever may be his assurance that he is the Lord's, he still must look within for something which distinguishes him from other believers before he can dare to take to himself a glory which depends on the closeness of his following, and the consistency of his walk: whatever therefore may be his aspirations, his wishes, or his prayers, a faint and doubtful hope is the utmost that any one acquainted with himself dare receive, that he is one of those heirs of glory; and his more probable prospects must be to sleep in dust throughout the joyful millennium, and to stand at an eternal distance from the throne of his Beloved. But there is another curious view of the case. Were the doctrine before us really drawn from a misapprehension of the rendering of Rev. xx. 4, there could be no question as to who were to reign and who to serve. The word martyr, a word

* Luke xv. 19. † Matt. xv. 27. ‡ Isa. vi. 5. § Eph. iii. 8.
‖ 1 Cor. xv. 9. ¶ Luke xiv. 8, 10.

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capable of being understood in various modified senses, is not there introduced; the expression, if limited at all, is limited to those "that were beheaded for the witness of Jesus, and for the word of God." No moral martyrdom is here included, no sufferings, however severe or protracted, no cruel mockings, no bonds and imprisonments can be admitted without the utmost violence to the text, as giving a claim to the throne. Now it is remarkable that the text is named only to be departed from, and that instead of adhering to the letter which requires that the martyrs should have been beheaded, or to the spirit which at least requires that they should in some form have suffered death for the testimony of Jesus, we are told, explaining this precise and definite text by the general and indefinite expression, (2 Tim. ii. 12.) "If we suffer we shall also reign with him," that all suffering for Christ is included in the promise, to which is added the assertion that some are in a *safe* state who never suffered for or with Christ, while we are led to conjecture that the setter forth of the doctrine is numbered among the happy few who are here described, a few sneers and a few slights having placed him (where, be it remembered, the blood of Christ did not place him that was *only* for salvation) by the side of those who were beheaded for the witness of Jesus; and thus the spiritual pride of the religious worlding, and the carnality of the hypocrite, are alike flattered in exact proportion as the hope of the truly humbled believer in Jesus is broken and crushed to the earth, and thus with lies they have made the heart of the righteous sad, whom God hath not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

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But, it may be asked, does not scripture set before us degrees of glory? Certainly, but the very passages which state this truth, exhibit in the strongest manner the falsehood of the opinion which relates, not to degrees of glory, but to the absolute exclusion from glory of a large proportion of the church. For example, the parable of the talents (Luke xix. 12.) reveals to us not only the fact that there are degrees of reward, but that those rewards are proportioned to the zeal and faithfulness of the servant; he who had gained ten pounds receiving ten cities, and he who had gained five pounds five cities; but St. Matthew tells us (Matt. xxv. 14.) in his account of the same parable, that to each servant were addressed the words, "Enter thou into the joy of thy Lord," so that whatever differences may have been made between them in the details of their harvest, in the great outline, in the infinitely more important part, they were alike, both were to enter into the joy of their Lord. Thus, "one star differeth from another star in glory," every star is glorious, but the brightness of some is more striking than that of others. In looking for positive evidence on this subject, for direct proofs that all under this dispensation are in the great essentials on terms of strict equality, the difficulty is not to find texts distinct and decisive, but to select from the multitude those which shall be most in point as shewing that those who are not heirs of glory, must be heirs of destruction. In fact so great is *this* difficulty that I shall not attempt selection, but take at random the first that presents itself. In the 8th of Romans, St. Paul, in drawing a contrast between those that are after the flesh, and those that are after the spirit,

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says, (verse 5,) "They that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit." Here we have two classes, and he proceeds to tell us the state of each, "For (verse 6.) to be carnally minded is death," the being after the flesh is here the same as to be carnally-minded, or to have the mind of the flesh, and that carnal mind does not here represent an inferior state of spiritual existence, but actual death; while to be spiritually minded is life and peace: "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye" the apostle proceeds "are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Shall we be told that here the apostle is describing an election within the saved, a state of high and holy attainment not to be looked for by all? The concluding paragraph utterly extinguishes such an idea, "Now if any man have not the Spirit of Christ, he is *none of his.*" The apostle therefore, has been speaking of all who in any sense are heirs of salvation; those who belong not to the class of "spiritually minded," who "have not the Spirit of Christ, are none of his." In what follows then, we read the privileges and prospects of the whole body of believers, of all who are not damned: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." All therefore, who have the Spirit of Christ in them, shall have

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their mortal bodies quickened by that Spirit. "Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Here again, death is the portion of those who live after the flesh, and the only contrast to that death is through the Spirit mortifying the deeds of the body, to which is promised life; so that here again, the contrast is drawn between the heirs of life, and the heirs of death: and then, after having been shewn that being thus led by the Spirit to mortify the deeds of the body, is the *only* way to escape death, we are further told that "as many as are led by the Spirit of God, they are the sons of God;" therefore, since all who are not led by the Spirit die, and all who are led are sons, it necessarily follows that all who are not sons of God die, and that all who are saved are sons. But what are the present privileges of sons? "Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God." And what their prospect? "If children then heirs; heirs of God and join-heirs with Christ; if so be that we suffer with him, (the portion of all children, see Heb. xii. 6—8. where we learn that they must suffer, and Heb. v. 8. where we learn that in enduring this fatherly chastisement we suffer with Christ,) that we may be also glorified together." We see here that all who are saved are sons of God, all who are sons are heirs of God, all who are heirs are joint-heirs with Christ, and shall be glorified together with him.

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I may perhaps appear in these observations to have been combating the air, but alas! it is not so; this notion of a spiritual aristocracy has prevailed much further than is imagined, and has I doubt not prepared the way for many into Irvingism, Puseyism, and Popery.

H. B. M.

## ANECDOTE.

### WHY SHOULD WE GIVE TO THE JEWS' SOCIETY?

THE following interesting Anecdote was communicated to the Editor, by the Rev. M. S. Alexander.*

A poor liltle Irish Sunday School girl once came to her minister with a few pence in her hand, which she wished to be given to some religious society. When the clergyman asked her, "To which Society?" she replied, "To the Jews." He was astonished, knowing that the child had perhaps never seen a Jew, for there are very few, if any, in Ireland, and asked her, "Why, why, my child, do you wish this to be given to the Jews?" The poor Sunday School child answered, "Because the Jews are the only people of whom I read most in my Bible."—*Child's Missionary Magazine.*

* Now, God be praised! Lord Bishop of Jerusalem.

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## JEWISH POETRY.

We copy the following from the Jewish newspaper, noticed in our last. The stanzas are eminently beautiful. The genius of this splendid people is now shining out in every possible way. Oh, that a beam of "the Day-spring from on high," may speedily kindle into a holy flame the breasts of all the sweet singers of Israel!

Sir,

If the following stanzas by a Daughter of Israel, be deemed worthy of admission into the "Voice of Jacob," the author places them at your disposal.

### THE HOLINESS OF GRIEF.

O Hush! be still! bring not the sound
  Of earthly pleasures here,
Break not the sacredness profound,
  Of sorrow lingering near;
Tread lightly! 'tis a holy shrine,
  Where grief, in death, hath birth,
Stamp'd with a dignity divine,
  Which hath no trace of earth.

Oh seek not, bring not worldly dreams
  Unto the haunts of woe;
The light, that o'er them softly gleams,
  Hath not its source below!

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Affliction is a sacred thing,
A messenger of love,
Soft whisperings on its wings to bring,
Of lovelier homes above.

Seek not to shun its mission high,
Or break its darkling chain,
And drown with loud festivity,
Its sad yet healing pain:
Why should we long to cast aside
The link twixt man and heav'n,
And every sob of sorrow chide,
As grief were vainly giv'n.

No! let it do its work, and lead
The bleeding heart to Him,
Who strikes in love, to serve our need,
When life's fond hope is dim.
No love on earth is deep as His,
Who weaves affliction's chain.
Weep on and pray! till dearer bliss
Enfold the heart again.

Yes, 'tis His voice, that sounds when woe
Hath flung her shadow down;
His voice, that murmurs soft and low,
E'en when He seems to frown:
Then, oh! how may light tones of earth
His awful presence dare?
Be still! bring not the mourner mirth,
Which but of earth hath share.

Peace! peace! 'tis holy; let the dead
Still linger on the heart,

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Nor fear the tears a brief while shed
Will bid all joy depart.
Tread lightly! oh profane them not,
Those hours of grief and prayer;
Speak low; be earth awhile forgot;
Our Father dwelleth there!

*(From the* קול יעקב *of Jan. 7, 1842.)*

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*Prayer to Almighty God, the fountain of Grace, for the larger effusion of the influences of his Spirit,* should be above all offered, and offered without ceasing, that he would withdraw his stroke from us. We should also, with deep prostration of soul, acknowledge his righteous chastisement of us as a Church, for our unfruitfulness, and manifold provocations of his Holy Spirit. These controversies are permitted in anger; and if we *turn not to him that smiteth us, neither seek the Lord of Hosts,* we cannot expect that he will interpose on our behalf. He only can interfere with effect. His Holy Spirit can alone restore the Holy Scriptures and the great truths of the Gospel to their just supremacy. His mercy alone can dissipate opposing errors; His powerful grace cause all these baneful traditions and inventions of men to be rejected, and the vital truths of the Gospel of Christ to be believed and preached. It is not argument we want, but Divine Influence, to save our church.—*Bishop of Calcutta's Sermon.*



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## A FRAGMENT.

"Ye are my friends, if ye do whatsoever I command you."

UNSPEAKABLE comfort has this text afforded me to-day; some of those dear friends whom God has united with me in no common bonds attended the house of God with me, and after joining in the spiritual prayers of our church, heard a beautiful sermon on the last four verses of the 2nd of Ephesians. The foundation on which we have built our hopes of happiness here, though only in measure, and of perfect bliss hereafter, is, I trust, the "Rock of ages" spoken of by the apostle; and though differing vastly in outward gifts, and all very faulty and very sinful, fitting, I trust by the grace of the Holy Spirit for the holy habitation built on the foundation of the apostles and prophets: afterwards we knelt together around the table of our Lord, and partook of the symbols of his dying love. It was a pleasure to be there with dear friends, but I forgot their presence while communing with One much better to me than all they—my praises rose to him for all the blessings with which he daily loadeth me, temporal as well as spiritual; I prayed for his grace to enable me to conquer my besetting sins, besought him to continue his mercies to me, and to teach me all his ways—to hasten the time when we should all meet to part no more; unlike this one communion which so soon was

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ended. On leaving the House of God, as our prayers and praises had ascended for each other here, we mutually expressed a hope that each had enjoyed the service; I then began to reflect on the friend whom I felt to be dearer to me than all these, and in what respects he was so much better. This friend is Jesus, whom I would love as a counsellor, and in this way too I loved those I had left, for they scruple not to tell me of my faults *when* they see them; unlike them, He is omniscient, and therefore, can tell me of *all* I do contrary to his holy will.

He is, next, omnipresent, and while often obliged to be separated from them, he has said, "Lo, I am with you always, even to the end of the world." They too may change, but He changes not—their love may cool, but He is a friend that "loveth at all times," "the same yesterday, to-day, and for ever."

"He is a very present help in time of trouble;" and while, when my soul is "in heaviness through manifold temptations," their comfort is insufficient; if he say, "Let there be light," directly there is light, the darkness vanishes and ecstatic joy succeeds. I also love him better, because he has done more for me than they could possibly do; He died upon the cross for my sins; and though it is possible they might die in my place, were I a condemned criminal; they being sinners like myself their death would avail nothing. I have always admired Damon and Pythias, and have felt that I could die for some of these were they condemned, and my life would avail; but my life could never save them from eternal death infinitely more dreadful than the death of the body. This would be but an extreme act of friendship; but here I see Jesus, when I lay defiled in guilt and sin, an



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enemy to him and to holiness, taking upon him my nature, and dying that I might live and reign with him for ever: "Was ever love like his love!" Oh, then, all living creatures join with me in singing praises to him for what he has done: say, "Worthy is the Lamb that was slain, to receive blessing and honor, glory and power,"—oh, "praise the Lord with me, and let us magnify his name for ever," and lastly, I would love him more than earthly friends, because he has said, "Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy soul, and with all thy strength."

E. J. S.

## THE ANTICHRIST.

As for the Protestants making the Pope Antichrist, I know it is a point that enrageth much at Rome. But if the Apostle Saint Paul, if Saint John in the Revelation, describe Antichrist so, as they that do but look upon the Pope well, must be forced to say, as the people did of the blind man in the Gospel, some, *this is he*; others, *he is very like him*: if himself and his flatterers do and speak such things, as, if all others should hold their peace, do in a sort proclaim *I am he*; what can the Protestants do with the matter?—*Bishop Bedell's Letters.*

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## A SUPPLEMENT TO

### "A STRIKING CONTRAST."

UNDER this heading, our December number contained some strictures on a sermon preached by the Rev. Mr. Sibthorp in 1828, avowedly against the Romish religion, to which he has apostatized—recently we were going to add; but a pamphlet which it is now our painful duty to bring under review admits the startling fact of his having been ——, what, we will not say, for we could scarcely find a fitting term to characterize it; but he shall tell his own tale, and our readers must draw the inference. Speaking of the Popish communion, he says, "You are aware that in early life I sought admission into that church, and, but for the interference of the law, being then under age, should have joined her. Though upon the closest scrutiny of my own heart, I am not conscious of insincerity in my past profession of Protestant principles as a clergyman of the Established Church, yet I freely confess the remembrance of devotional feelings, I then had (almost the first meet to be so called, which I remember to have had) never entirely quitted me, during subsequent years." This occurs so early as the third page, and would tell very fairly for Mr. Sibthorp's candor, if we could reconcile it with the following extraordinary admission contained in the forty-fifth page. "I

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confess, while I utterly repudiate all idea of claiming any degree of pursuit of piety above others of my late brethren, that *I sought in vain to satisfy the longings of my soul, with any combination of Catholic forms with Protestant doctrines,* OF CATHOLIC DEVOTION IN PRIVATE with the ANGLICAN PUBLIC WORSHIP." Thus, by his own deliberate confession, Mr. Sibthorp was privately conforming to, yea embracing, solacing himself with, those very things against which he publicly appeared as a sworn Protester, and on the strength of that sworn Protest still led his unsuspecting congregation in the worship of our church, which solemnly denounces the leading tenets of Popery as "blasphemous fables, and dangerous deceits;" yet, all the while, he assures us he is not conscious of insincerity in his past profession of Protestant principles as a clergyman of the Established Church. Alas for the conscience of man when once the searing-iron of Satan has touched it! The least, the very least that a person honestly entertaining such misgivings as these concerning the truth that he openly professed, and the falsehood that he openly opposed, could have done; would have been to retire from the exercise of his ministerial functions, and abstain from the public teaching of others, until he had wholly satisfied his own mind as to what he ought to teach. Was it for filthy lucre's sake that he continued to officiate in the church of Christ, while secretly devoted to that of Antichrist? or was it—we ask in sorrow of heart—was it that he might the more effectually serve the purposes of that "mystery of iniquity" to which he had secretly betrothed his soul? We desire to believe and we do hope, that it was not the latter: but God alone can

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read the heart; and to his pardoning mercies in Christ Jesus, we commend this unhappy man.

Taking it for granted that Mr. Sibthorp, having *now* laid aside this mask, is truly describing the process by which he allowed himself to be deluded, we find his case to be precisely that so strikingly set forth by the Apostle Paul, in his epistle to the Galatians. They were Gentiles; and as such had been baptized, and admitted to the privileges of the Christian church: but some teachers crept in, and by turning their attention to the ancient Jewish ritual, types and ceremonies, so led them away from the simplicity of the Gospel, that Paul trembled for their safety. Having begun in the Spirit, they sought to be made perfect by the flesh: they wanted to be brought into subjection to the "weak and beggarly elements;" they observed "days, and months, and times, and years:" and the error was such as to make Paul fear he had bestowed on them labour in vain. After the same fantastical workings of idle superstition, it seems Mr. Sibthorp was led to look, under the Gentile dispensation, for an exact counterpart of the Jewish polity: with which neither he nor the Galatian Gentiles had any thing to do. Israel had, he says, "One supreme dignitary, invested by God with singular prerogatives, ruling in perpetual succession .... a representative on earth of the Divine High Priest in heaven:" and therefore, Mr. Sibthorp acknowledges the Pope of Rome. They had "a regularly organized and consecrated tribe of two degrees—priests and Levites—separated by peculiar ordinances and privileges, and duties, from the rest of Israel; having every office, every ceremony, every vestment, full of sacred significancy; continually

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engaged in sacrifice, and instruction of the people:" therefore Mr. Sibthorp, adopts all the mummery of the Popish priesthood. The Jews had "a real, and not merely figurative or imaginary presence of God himself in his earthly temple; which was also illumined with a sevenfold light, perpetually fed by holy oil. Sculptured cherubim, and pourtrayed angels seemed to share in the sacred rites, and mingle in the worship, at once partaking with, and ministering to the holy nation, in their prayers and adorations." And what does Mr. Sibthorp find in the ritual of Rome answerable to this? A biscuit from the baker's hands is his glorious Shekinah, a tallow candle his sevenfold flame of holy oil, and for the golden Cherubims that covered with their wings the ark of the covenant, he adopts a multitude of ridiculous daubs, and images, of supposed angels, and of dead women and men, and even crosses of wood, not only to partake with and minister to the congregation, (which no Israelite was ever senseless enough to suppose the golden Cherubim did) but to be worshipped as gods! We need not pursue this apologist's solemn trifling any farther: he found in the voluntary humility and creature-worship of Rome, in her daring assumption of Christ's priestly throne, and all the details of her blasphemous travestie of holy things, what his sickly imagination pined for; and looking on God's dear ancient people the Jews, we suppose, as something no longer extant, a mere temporary stepping-stone by which the Gentiles were to mount, and then to kick it from under their feet; and being, moreover, as he informs us, convinced that the typical meaning of the old dispensation was *not* fulfilled in Christ, he marked the wares of Babylon

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for his own, and purchased them at the fearful price of open apostacy.

In reference to the Tractarian gentlemen and their Number Ninety, Mr. Sibthorp, like an honest Papist, wholly overthrows the silly subterfuges of that famous Tract, and proves the non-existence of a *via media*. We doubt not that his pamphlet will decide many wavering men: not a few will throw themselves into the gulf after him, finding no footing on the projecting ledge where now they essay to stand; while others, by the Lord's grace, will be induced to start back, and regain the security with which they are so daringly trifling. Such a work is exactly fitted to beguile unstable souls, and to lead captive silly women; but no person who holds the Head, which is Christ, can be moved by it.

There is a passage with which we all are familiar, but which perhaps we do not sufficiently mark, in connexion with these passing events. The Baptist says of our Lord, "Whose fan is in his hand, and he will throughly purge his floor." What is the object, what the effect of the fanning which the husbandman in the east gave to his barn-floor? It was to make the chaff rise, and separate itself, and fly to a distance, leaving the wheat unmoved, ready to be gathered into the store-house. We may be assured that such a process is even now going on among us; and we may well tremble if conscious instability under the blast gives token of a tendency to accompany the chaff in its dispersion. Nothing that man's learning, or wisdom, or even enlightened piety can produce, will afford the slightest defence against the peril: only a careful, prayerful, continual study of God's pure word can shew us the path of safety—

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only the power of the Holy Spirit can keep us within the limits of that path.

There is much to alarm the weak, and to entrap the unwary in this insidious pamphlet; while in the breasts of those who fully know and firmly hold the truth as it is in Jesus, it must excite an indignation scarcely to be softened, even by the charitable compassion called forth on behalf of the unhappy Revolter. We may suppose that Paul was not destitute of this compassion for Satan's human instruments in turning away his beloved Galatians from the truth, even when he uttered that severe ejaculation, "I would they were even cut off which trouble you!" We use not this quotation as against Mr. Sibthorp, but on his behalf: he is a deluded Galatian, and we say of that falsest of lying teachers, Papal Rome, which first troubled, and then perverted him, We would the day were come when the LORD, not man, shall consume her with a final overwhelming destruction! We would fain hope that Mr. Sibthorp is not so utterly lost, but that the cry from heaven which shall rescue many may reach him also: "Come out of her, my people: that ye be not partakers of her sins, and that ye receive not of her plagues!" But if he lends himself to do her work by seeking to mislead others, we bid him beware: for "strong is the Lord God that judgeth her;" and who will also judge him.

It seems Mr. Sibthorp is located now again in Ryde, where he has many friends, attached to him by the ties of consanguinity, of sincere regard, and of a long connexion with him when he ministered in the Christian church, preaching the gospel to the flock with which the Lord entrusted him, and of which

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it will be said to him in the great and terrible day, "Where is the flock that was given thee; thy beautiful flock?" Those who advised his return to that place, well knew the advantages that might be gained, if he should consent to lend himself to their nefarious projects, and to become a Decoy where he was looked up to as a Guide. It may be that the Lord will overrule this crafty device to the eternal benefit of our poor lost brother, by causing the spectacle of his fearful immersion in the idolatrous abominations of Popery so to affect the numerous Christians around him that, as in the case of Peter, when bound with two chains and vigilantly guarded within and without his prison-walls, prayer will be made without ceasing of the church unto God for him; and an answer of delivering mercy may be sent, to wake him out of his sleep, and to release him from his bondage. Like Peter, he has denied and insulted his Master; like Peter, he may yet weep bitter tears of repentance, and be restored, and endowed with tenfold zeal in that dear Master's cause. We are told that he still declares his sole dependance to be upon Christ alone; if so, how doubly is he deceived! deceived both by and in the false religion that he holds. He has often told others that "Christ is the end of the law for righteousness to every one that believeth," and will he dare to say that the trumpery trash he now holds up between his finger and thumb for the poor blind Papists to worship, is "the end of the law for righteousness to every one that believeth?" Does he really think that while crumbling a crust of the baker's making he is offering up the Eternal Son to God the Father? Oh that one glance of the lorious Majesty of the Lord Jesus Christ

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might reach his bewildered mind, to give light to him where he now sits in darkness and the shadow of death, and to guide his feet into the way of peace!

It will not be our fault if Mr. Sibthorp does not see this article: we shall send him the Magazine in Christian candour; and we earnestly entreat our Christian friends to unite in prayer for him. His case is that of a person on whom a latent disease has long been secretly preying, but who has now reached such a crisis that the issue must be speedy—for life or death. And why not for life? The Lord is gracious and very pitiful; He hath no pleasure in the death of him that dieth: He is glorified when the sinner, turned from the error of his way, seeks pardon through the blood of the Lamb. The alternative is inexpressibly awful: shall it be said to one who but lately was a teacher of truth, "Thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" or shall it be said of him, as of a returned prodigal, tired of the husks, the swine, and the harlot, "This our brother was dead and is alive again; he was lost, and is found." To the church it will not make any essential difference, for not all the powers of earth and hell combined can pluck one of Christ's sheep out of his hand; how much less shall a poor, weak, erring, unfaithful man do so, by the force of his persuasion and example. But to himself, of what tremendous importance is the short, the uncertain space, allowed him to decide whether he will proceed or return!

Mr. Sibthorp has preached Christ, but has he ever known Him? We think not; because that craving for spiritual rest, which drove him to the beads, the

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crossings, the sprinklings, the voluntary humility, will-worship, mummeries and idolatries of Rome, would have found immediate and abiding satisfaction in the true knowledge of Christ as His own people know Him; those in whose hearts the Saviour dwells by faith; and who, being rooted and grounded in love, are able to comprehend what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, and so are filled with all the fulness of God.

We have been sharply censured for using strong language in our former article respecting Mr. Sibthorp: why should we not do so? Why should we speak smooth things and prophesy deceits concerning those offences on which God has pronounced a curse? It is no pleasant thing to flesh to be exposed to censure and reproach, accused of uncharitable feeling, of ignorance, presumption, and so forth: but to all this we reply, "Is there not a cause?" Every passing day furnishes additional proof that there is; and we humbly bless God for any measure of faithfulness vouchsafed, confident that He will yet give an open blessing to this open effort, however feeble, to shame the opposers of His gospel, and to vindicate the honour of His most Holy Name.

CHARLOTTE ELIZABETH.

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## MODERN APOSTATES.

We are continually told that Popery in the nineteenth century, is something far more enlightened than Popery in the earlier ages; and that in forsaking Protestantism, the deluded victims of this ancient destroyer do not now embrace tenets so far removed from the obvious doctrines of scripture as is generally supposed. In other words, that those over whom we might mourn as lost to the pure faith of the gospel, and whom we should seek to pluck out of the fire, which if they be not rescued from must consume them,—have *not* become idolators, and therefore, are not exposed to the withering flame of God's wrathful vengeance. To erase this delusive impression, we will lay before our readers an extract from the "Catholic Magazine" of last month.

The Hon. George Spencer, it is well known, was led to apostatize some years since; he was a clergyman of the Established Church, and is now high in office in what our readers, after perusing the annexed morçeau, will join us in calling the synagogue of Satan. It will be perceived that the person who forwarded to him the blasphemous effusion in which they both take such delight, is likewise an apostate clergyman. We reprint the "Homily," just to shew on what fearful garbage they can be brought to feast, who, forsaking the way of truth betake themselves to this refuge of lies—this soul-destroying Poper

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The blasphemy is of so truly revolting a character, that no Christian can peruse it without horror.

"EXTRACT FROM A BOOK OF HOMILIES, A.D. 780.

"*To the Editor of the Catholic Magazine.*

"*St. Mary's College,*

"*Feast of the Immaculate Conception*, 1841.

"In one of my letters on the prayers for the conversion of England, last summer, I introduced to your readers, my friend Mr. Pierce Connelly, formerly clergyman of the Protestant Episcopal Church at Natchez, in the state of Mississippi, North America: who became a convert, together with his family, about the year 1835, and is now settled in the state of Louisiana, near a great college of Jesuits, in which he is engaged in teaching; his wife being similarly occupied in a neighbouring convent of the Sacré Cœur. From that distant place, he, from time to time, communicates to me the effusions of his ardent pious heart, to help me forward in my course, too often rendered tedious by the coldness of mine. It is but three days ago that I have received a letter from him, enclosing what he calls "a little offering to our Lady;" which, by sending it to you, I am happy to make an offering for myself, as well as a second time for him. He dates it on the Nativity of our Lady; I send it to you on this day of her Immaculate Conception, for which it was originally designed. May it be acceptable in the eyes of our glorious virgin Mother; and may she obtain of her divine Son, that it may warm with the fire of devotion to her, some of those hearts who yet know not the joy of loving this Queen of beauty and of love.

"The following piece, which, as the heading of it

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intimates, was written originally as a homily, is attributed by Mr. Connelly to the year 780. He gives this date as a conjecture; the real date may have been somewhat earlier or later. In the mandate of Charlemagne, sanctioning the work, he styles himself king of the Franks and Lombards. It must therefore have been after 774, when he became master of Italy, and before 800, when he was crowned emperor.

"This little offering," says Mr. Connelly, is to him "only the sweeter, for having been locked up in a casket not much opened for the last thousand years;" and its antiquity gives it an important value likewise in the eyes of those who are desirous of tracing, from age to age, the marks of the same changeless spirit of the Church, which has always breathed such pure and ardent devotion to the holy Mother of her divine spouse.

I am, sir, your faithful servant in Christ,

GEORGE SPENCER.

"FROM THE BOOK OF HOMILIES, SET FORTH BY ORDER OF THE EMPEROUR CHARLEMAGNE, A.D. 780.

"*For the Conception of the Blessed Virgin Mary.*

"Let every creature magnify the Mother of the Creator, and let heaven and earth, and all the fulness thereof, bow down before her glorious Majesty. Let the Mother be exalted in the Church of her Son, and let all the redeemed of the Lord say to her, We lift up our hands, and our eyes, and our hearts, to thee, O Queen of the World! we bend our knees, and we bow down our necks, before the glory of thy greatness, and offer up to thee our sighs and prayers. Disdain not from the height of heaven to cast down

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thy happy eyes upon thy suppliants. Poor sinners, behold we stand in presence of the tremendous Judge, whose right hand shakes over us his angry sword. Open then, O mother of clemency, the door of thy benignant heart to the sad prayers of the poor sons of Adam, who from all ends of the earth flee to the shadow of thy protection from the face of the terror of the Lord. To thee our eyes drop tears, to thee we pray with strong cries of fervour. For thou art the benign one, thou art the true mother of mercy. Thou art she who alone didst pass through the slippery and polluted world in a sinless path; and, yet dwelling in the midst of sinners, didst so shine in holiness before the Lord, as to merit to be placed alone beside the throne of the Eternal King. No sinner so foul as by thee to be abhorred or turned away from, if with penitent heart he seek the intervention of thy prayers. With piteous hands thou raisest him from the deep pit of despair, and breathest into his heart sweet hope; and when despised of all the world, dost welcome him with motherly affection to thy arms, and cherish him and not abandon him, till thou hast reconciled him to his dreadful Judge.

"And who can wonder, O Lady, that the sanctuary of thy heart should be soon filled with the oil of mercy, since in thee was first wrought by the world's great Builder, that work of mercy supereminent, pre-ordained of God from all eternity for our redemption. For when it was the good pleasure of the Heavenly Grace to dwell with us, from whom so long he had been far removed, thou wast found the only worthy, that in thy virginal palace the King of Kings and Lord of lords, coming from his royal throne, should choose his first mansion amongst the sons of men.



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And of a truth, well pleasing was it unto God to dwell in thee, whom, out of the very substance of thy flesh immaculate, as of the wood of Libanus, the Eternal Wisdom fashioned for himself a dwelling in an unspeakably well-ordered architecture. Thee, therefore, O Lady, as the holiest of temples of the living God, all the world doth venerate, for in thee the world's salvation was begun. In thee the Son of God put on his beauty; in thee he came exultingly, shining in white robes, to meet his elect spouse the Church, and gave the kiss so long desired, and celebrated the marriage fore-ordained for ever, of a virgin with a virgin, in the bosom of a virgin.

"What shall I liken thee unto, O Mary! mother of beauty! Thou art truly the paradise of God, for thou didst bring forth into the world that tree of life, of which, whosoever eateth shall live for ever. From out of the midst of thee did spring that well of life, which all that drink of, thirst no more. Thee it was that the singer of the heavenly marriage-song beheld afar, when he broke out in strains of admiration, saying, Who is she that cometh forth as the morning dawn, fair as the moon, bright as the sun, terrible as an army set in array?

"Glorious things are said of thee, O Mother of God! But yet there is room to magnify thee,—yet every tongue stammers in thy praises. For there is no speech nor language in all the nations under heaven, that is able fully to declare the fulness of thy glory. O great, O piteous, O much-to-be-beloved Marie, thou canst not be named even, but thou kindlest; thou canst not be thought of, but thou fillest with new life the hearts of them that love thee. Never without the sweetness of God engrafted in thee, dost thou enter within the gates of pious memory.

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"And now, O Lady, we follow after thee, crying to thee with our whole heart; help our weakness, take away our shame. Who so fit to say for us something to the heart of our Lord Jesus, as thou, O happy Marie, who, in the arms of thy most loving Son, dost rest in the mid-day for ever, enjoying, in the full gladness of thy heart, his most familiar presence. Speak, Lady; thy Son heareth."

*Gracemere, Louisiana.*
*Nativity of Our Lady,* 1841.

We paused ere we polluted our pages with this atrocious, loathsome blasphemy; but when we find the Popish journals announcing that Protestants went to hear Mr. Sibthorp preach, as a priest of Rome, on the dignity of the Virgin Mary, we feel it a solemn duty to place before them, entire and unaltered, a specimen SELECTED by two apostate clergymen, of what Popery holds and teaches on this subject. It is truly revolting to read such impious, such daring libels on the Lord God Almighty: He who so loved the world that he *gave* his only begotten Son to die for us, is represented as an angry, severe Judge, with sword suspended over us, and only withheld from smiting by the meritorious intercession of—a dead woman! While the Lord Jesus is made to appear a mere dependent on this woman, awaiting her commands to save and to bless! We trust the horror that must thrill every Christian bosom on reading what we have reluctantly inserted, will produce a salutary dread of these teachers of lies. May God grant it!



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## POPULAR TRACTS.

MADAM,

I HAVE been much struck with the paper in your last Number, on the importance of cheap and popular tracts. Of course the first question is—*Who will write them?* But those who have had anything to do with writing well know that there is a second question quite as important—*Who will publish them?* If your respected publishers, or any others, well known and esteemed, would organize a system of printing and circulating such suitable tracts as might be sent to them, (under the title of the "New Cheap Repository," or some other name which might be agreed upon) I cannot but think that many would be found willing to assist in carrying out so good a project. Some, I know, would willingly write tracts, and no doubt others would subscribe towards the expenses. It may be objected that *tracts* are not so much in favour as they once were. Why not print them as little books in pink and yellow covers, which are generally much admired by the lower orders and their children. Hoping that some one may improve on these hints,

I remain,
Madam,
Yours truly,

A. F.

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## JERUSALEM.

*We reprint with unbounded satisfaction, this statement recently published, as the title-page informs us,* "BY AUTHORITY."

AN Act was passed in the last session of Parliament (5 Victoria cap. 6,) empowering the Archbishops of Canterbury and York, assisted by other Bishops, to consecrate British subjects, or the subjects or citizens of any foreign kingdom or state, to be Bishops in any foreign country; and, within certain limits, to exercise spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant congregations as may be desirous of placing themselves under the authority of such Bishops.

The Archbishop of Canterbury, having first consulted the Bishops who attended the Convocation in August last, has exercised the power so vested in him, by consecrating the Rev. Michael Solomon Alexander, a Bishop of the United Church of England and Ireland, to reside at Jerusalem, and to perform the duties hereinafter specified. The Bishops assisting at the consecration were those of London, Rochester, and New Zealand. The appointment of a Bishop for Jerusalem was proposed by his Majesty the King of Prussia, who made it the subject of a special mission to the Queen of England, and of a particular

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communication to the Archbishop of Canterbury. In making this proposal, his Majesty had in view not only the great advantages, to be derived from its adoption, with reference to the conversion of the Jews; but also the spiritual superintendence and care of such of his own subjects as might be disposed to take up their abode in Palestine, and to join themselves to the Church so formed at Jerusalem. There is reason to expect that a considerable number of German as well as English Christians will be attracted to the Holy Land by the influence of strong religious feelings.

In order to obviate the difficulty which might be occasioned by the want of an endowment for the bishopric, his Majesty undertook to make at once the munificent donation of fifteen thousand pounds towards that object, the annual interest of which, amounting to six hundred pounds, is to be paid yearly in advance, till the capital sum (together with that which is to be raised by subscription for the purpose of completing the Bishop's annual income of twelve hundred pounds,) can be advantageously invested in land situate in Palestine.

The immediate objects for which this bishopric has been founded will appear from the following statement. Its ultimate results cannot be with certainty predicted: but we may reasonably hope that, under the Divine blessing, it may lead the way to an essential unity of discipline, as well as of doctrine, between our own Church and the less perfectly constituted of the Protestant Churches of Europe, and that, too, not by the way of Rome; while it may be the means of establishing relations of amity between the United Church of England and Ireland and the

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ancient Churches of the East, strengthening them against the encroachments of the See of Rome, and preparing the way for their purification, in some cases from serious errors, in others from those imperfections which now materially impede their efficiency as witnesses and dispensers of Gospel truth and grace. In the meantime, the spectacle of a Church freed from those errors and imperfections, planted in the Holy City, and holding a pure faith in the unity of the Spirit and in the bond of peace, will naturally attract the notice of the Jewish nation throughout the world; and will centralize, as it were, the desultory efforts which are making for their conversion. It is surely impossible not to recognise the hand of Providence in the remarkable events which have lately happened in the East, opening to Christians, and especially to our own nation, (so signal an instrument in bringing those events to pass,) a door for the advancement of the Saviour's kingdom, and for the restoration of God's ancient people to their spiritual birthright.

While the Church of Rome is continually, and at this very moment, labouring to pervert the members of the Eastern Churches, and to bring them under the dominion of the Pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing dissension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the ancient Churches of the East have always strenuously resisted, the two great Protestant Powers of Europe will have planted a Church in the midst of them, the Bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those Churches; but to confine himself to the care of

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those over whom *they* cannot rightfully claim any jurisdiction; and to maintain with them a friendly intercourse of good offices; assisting them, so far as they may desire such assistance, in the work of Christian education; and presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine, and apostolical in discipline.

The Bishop of the United Church of England and Ireland at Jerusalem is to be nominated alternately by the Crowns of England and Prussia, the Archbishop having the absolute right of veto with respect to those nominated by the Prussian Crown.

The Bishop will be subject to the Archbishop of Canterbury as his Metropolitan, until the local circumstances of his bishopric shall be such as to make it expedient, in the opinion of the Bishops of the United Church, to establish some other relation.

His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his Church and place themselves under his Episcopal authority in Palestine, and, for the present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be, according to the laws, canons, and customs of the Church of England; the Bishop having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment.

He will establish and maintain, as far as in him lies, relations of Christian charity, with other Churches represented at Jerusalem, and in particular

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with the orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

A College is to be established at Jerusalem, under the Bishop, whose Chaplain will be its first Principal. Its primary object will be, the education of Jewish converts: but the Bishop will be authorized to receive into it Druses and other Gentile converts: and if the funds of the College should be sufficient, Oriental Christians may be admitted: but clerical members of the orthodox Greek Church will be received into the College, only with the express consent of their spiritual superiors, and for a subsidiary purpose. The religious instruction given in the College will be in strict conformity with the doctrines of the United Church of England and Ireland, and under the superintendence and direction of the Bishop.

Congregations, consisting of Protestants of the German tongue, residing within the limits of the Bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for that purpose; who will officiate in the German language, according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing in all points of doctrine with the liturgy of the English Church, and sanctioned by the Bishop, with consent of the Metropolitan, for the special use of those congregations: such liturgy to be used in the German language only. Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English Church, and to

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sign the Articles of that Church: and, in order that they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having subscribed, before some competent authority, the Confession of Augsburg.

The rite of Confirmation will be administered by the Bishops to the catechumens of the German congregations, according to the form used in the English Church.

Subjoined are copies of the Commendatory Letter, addressed by the Archbishop of Canterbury to the Rulers of the Greek Church, and of the same translated into Greek, both of which the newly consecrated Bishop carries with him to the East.

*London Dec.* 9, 1841.

[THE foregoing is the distinctly official statement put forth on government authority; and we do not hesitate to call it the most cheering, most truly encouraging document that ever met the public eye in England. The more carefully it is perused, the more decidedly Protestant will its tone appear: and in truth it leaves nothing to wish. The letter referred to at the close, is a very elegant composition, in Greek, we believe we may confidently say from the classical pen of that accomplished scholar the Bishop of London, with a translation. It breathes the same spirit with the preceding statement. We thank God, and take courage. ED.]

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## THE PENITENT.

LUKE VII. 36—50.

BEHOLD he enters, the illustrious guest,
Mildly acceding to his host's request,
That he would eat with him—the plenteous board,
With eastern hospitality is stored;
And Simon is well pleas'd that he may scan,
The words and actions of the wondrous man
Of whom report spoke strangely, all unknown,
His dignity and glory, though they shone
With soften'd lustre, none had eyes to see
The Godhead veil'd in weak humanity.
Into his lips wisdom and grace were pour'd,
He spake as man ne'er spake, yet none ador'd;
But who comes here, with trembling step and slow,
Dishevell'd hair and tears that streaming flow,
A guest unbidden, see, she ventures near
Behind her lord with mingled joy and fear,
She stands, then kneeling, she embalms his feet
With tears and kisses, (love and sorrow meet
In her subdued soul,) with tender care,
She forms a towel with her flowing hair,
To wipe from off those hallow'd feet the tears,
Love's gush of gratitude—a box she bears
Of alabaster, (with rich ointment fill'd,)
Which, as she breaks in odour sweet distill'd

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Throughout the house, costly anointing! meet
To pour upon Messiah's "beauteous feet."
Astonishment has seiz'd on all, they gaze
At the poor penitent in mute amaze,
That she should thus presume, and more that He
Should countenance such guilt and misery.
He read their thoughts, and while his holy eye
Beam'd merciful on her, thus made reply:
"Simon, to thee, somewhat I have to say,"—
"Master, say on"—"A creditor one day
Two debtors had, one owed five hundred pence,
The other fifty, both without pretence
Were poor, and as they nothing had to pay,
He frankly both forgave,—Which dost thou say,
Will love him most." "The one I should suppose,
To whom he most forgave." The Lord arose,
"Rightly thou judgest," was his calm reply;
Then, (turning to the mourner kneeling by,)
"Seest thou this woman, Simon? As thy guest,
Invited here beneath thy roof to rest,
No kiss of welcome did my entrance greet,
Save those her love hath lavish'd on my feet;
To bathe my feet, no water didst thou bring,
But she hath washed them with the tears that spring
Fresh from a contrite heart. Upon my head
No oil thou pouredst, while her hand hath shed
A precious ointment o'er my feet:—'tis true
Her sins are many, and much love is due
For much forgiveness, while a lesser claim,
May seem to justify a fainter flame
Of gratitude.—Woman, depart in peace,
Thy faith hath sav'd thee, and thou art forgiven."
Oh, shall we turn from such sweet words as these;
Words spoken by the Lord of earth and heaven,

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To aught that scoffing unbelief could say,
No,—let us turn both ear and heart away,
And fix them on the spotless Lamb of God,
Who bore our sins nor sunk beneath the load;
Being God Omnipotent, who ever liveth,
And pardon, still, and peace as freely giveth
To all who ask in faith. The bruised reed
He will not break—his peace is peace indeed.

THE English word repentance in its conventional sense, conveys to our minds a tolerably accurate conception of the Original Greek word *μετανοια*; but if analyzed and traced to its Latin source, we find that this word does contain the notion of a propitiatory act:—*Pœna;* a penalty endured for sin. In the Latin word *Pœnitentia*, we see that the *Pœna*, or an incurred penalty paid, absorbs all other significations, and becomes the most conspicuous. Hence the 'Do Penance,' instead of 'Repent' of the Rhemish Testament. But the original Greek contains not the remotest approach to this idea. *Μετανοεω* (metanóeo) from *μετα after*, or denoting *a change of condition:* and *νοεω to think*. Hence it signifies *to understand afterwards; to change one's mind or opinion.* In fact, to *Repent*, i. e. to be wise after a fact or facts committed, to return to one's wits, to change one's mind and sentiments.

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# Review of Books.

THE "TRACTS FOR THE TIMES" *continued. An attempt to elucidate the theology of the Rev. Isaac Williams, &c. &c. In a letter to the Right Rev. the Lord Bishop of Oxford. By the Rev. W. Simcox Bricknell, M. A. of Worcester College, Incumbent of Grove, Berks, and one of the Oxford City Lecturers.*—Vincent, Baisler.

WE should not place at the head of our Reviews a moderate-sized pamphlet of thirty pages, if we did not feel the weighty importance of its contents. Mr. Bricknell has already signalized himself by a very bold, faithful and effective opposition to the tractarian heresies—or rather the Romish heresies upheld by tractarian writers, in Oxford: and the present little work, though its immediate object has reference to a question that will be decided long ere this page meets the public eye, is of most abiding impor-

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tance. Not by inferences of his own drawing, but by plain verbal quotations from their works, does Mr. Bricknell prove the continued and increased efforts of these men to subvert the doctrines of Protestantism, and to re-establish Popery in its most glaring form among us. When, in 1836, we drew attention to the "Lyra Apostolica," and faithfully pointed out what we then sincerely believed of the Popish leanings of these men, their designs, and the tendency of their books, we were inundated with letters of rebuke; and every successive exposure of their crafty progress was followed by some new attempt to silence us. That these attempts did not succeed, we can appeal to any of our last ten volumes for proof, and that our very strongest statements fell short of the reality of what these Tractarians were about, Mr. Bricknell's pamphlet alone will suffice to shew. Among many other things, we will just borrow the following quotation from a pamphlet recently published, and rightly considered by our Author as the "ninety-first number of the Tracts for the Times." Mr. Williams, the candidate for the professorship of poetry in Oxford, is known to be the writer.

"The Desiderata in the English Liturgy," as pointed out in Mr. Williams's pamphlet are,

"I. The ANCIENT FORM OF SACRIFICE; the words 'ALTAR,' and 'MASS.'

"II. PRAYERS FOR THE FAITHFUL DEPARTED.

"III. The sign of the cross repeatedly used in each of the Sacraments.

"IV. The use of CHRISM in Baptism and Confirmation.

"V. EXTREME UNCTION."

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In reference to these Desiderata, the author of the Tract farther says,

"Those who pay due deference to Catholic antiquity, will, in their researches, constantly meet with the above practices; and IF THEY ARE TAUGHT TO BELIEVE THAT THE ENGLISH CHURCH CONDEMNS THEM, THEY WILL NATURALLY LEAVE ITS COMMUNION."

Such being the deliberately-published opinion of the Oxford leaders—that all who consider the doctrines of the Church of England as hostile to the idolatrous Mass, to prayers for the dead, to crossings, Chrism (a mixture of oil and ashes with which the forehead of the Romanist is daubed by the thumb of the priest) and Extreme Unction, are bound to leave the Communion of their church, and to enter that of Rome, we, with the whole body of real Protestants, must either forsake our national church, or endure the reproach of knowingly and wilfully dissenting from the Papacy. Of course, all who hold the opinions promulgated by these Oxford luminaries *must* speedily separate and abandon in a body that communion in which they have too long, through culpable remissness in high places, been permitted to remain, spreading the infection of their own heresy. And we are sure that, after a perusal of Mr. Bricknell's very valuable exposé, our friends will be inclined with us to "speed the parting guests."

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## THE HISTORY OF THE FAIRCHILD FAMILY:

*or, the Child's Manual: being a collection of Stories calculated to show the importance and effects of a religious education. By Mrs. Sherwood, Author of "Henry Milner," "Orphans of Normandy," "Hedge of Thorns," &c. Part II.*—Hatchards.

We opened this volume in anxious expectation of what we could not doubt its containing—a declaration, either distinctly made or clearly indicated, that the amiable Authoress had seen and abandoned the fearful error which so poisoned every part of her last acknowledged publication as to render it imperative on every Christian parent to keep it out of the way of his children. All we can say is, that we do not perceive any attempt to bring forward those pernicious views in this volume; but neither have we the satisfaction of tracing any token of the Author's abandonment of them. Our readers will remember that the error to which we specially refer is a denial of the perpetuity of punishment—a notion that no one can be ultimately lost—an adaptation of the Popish doctrine of purgatory, divested of masses and indulgences. This was unequivocally avowed in the last part of Henry Milner; and we feel constrained to demand from Mrs. Sherwood some explicit repudiation of that anti-scriptural doctrine, before we can rest satisfied that no further attempt will be made to insinuate, if not to proclaim it, by means of her very entertaining style of books for the young.

In this volume she only does away with temporal chastisement. When a child once seems to have acquired a knowledge of the gospel, the parents are



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never more to punish that child. The discourse held by a mother to her little girl who, having been naughty, requests she may not be punished, is certainly such as we should not wish to place in a child's hand; because, in the event of that child's parent ever finding occasion to act upon Solomon's principle; or rather on the declarations of the Holy Ghost by the mouth of Solomon, and to chasten for profit the object of his most loving regard, the child would probably receive in any but a submissive, teachable spirit, what was meant for his good. On another occasion, where a fault is also confessed, the Author remarks, and makes of the sentence a separated paragraph too.

"When the Almighty God thus convinces little children of sin, what need, as has been before said, is there of punishment?" page 185.

We do not object to the bringing of the question before parents and teachers; but to intersperse with such remarks a book intended for young children is, sadly injudicious. It is moreover dangerous; for what a premium would it hold out to juvenile hypocrisy, if the *profession* of religious feelings secured to a child an immunity from punishment!

The scheme also, so to call it, of religious experience here set forth, is very imperfect as regards repentance and progressive sanctification. Personal assurance is brought forward so very prominently as to throw these, at best, completely into the shade; and this ought to be borne in mind, that the youthful reader may be supplied with what is lacking, from some other quarter. The tales are amusing, the descriptions, of course, very lively; and the interest kept up. It is sure to be popular among little peo-

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ple; and in our day little people are so big in their own conceits, that we should be very careful not to furnish them with the materials of farther inflation.

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THE CHILD'S MISSIONARY MAGAZINE. *Vol. IV.*—Nisbet.

THIS precious little work increases in value and interest every year. Now we have the Jews, the Jews, continually brought forward, in a most scriptural spirit indeed. There is in this tiny Magazine, sound doctrine, impressive precept, interesting anecdote, sensible prose, and lovely poetry. It is a pity, and a shame too that any family in which there is a child, should be without such a little unpretending treasure.

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THE HARMONY OF PROTESTANT CONFESSIONS; *Exhibiting the faith of the churches of Christ, reformed after the pure and holy doctrine of the gospel throughout Europe. Translated from the Latin. A new Edition, revised and considerably enlarged, by the Rev. Peter Hall, M.A. Rector of Milstone, Wilts; and Minister of Long-Acre Chapel, London.*—Shaw.

THE happiest and the best-instructed Christian is he, who, having received the knowledge of the truth as it is in Jesus, takes the Bible for his principal instructor, and never concerns himself with particular systems and clashing creeds. But in our day the



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emissaries of Apostate Rome are so active, and the charge of disunion among Protestants is so often adduced with considerable effect, that it becomes more than advisable to be able to shew, how perfectly our Protestant churches agree in differing from Rome, by holding the Head, which Rome does not, and by rejecting the fabulous inventions which Rome holds. In other respects the dissimilarity among them is often great, as it must be where each has had to choose a path by which he might flee from that Temple of idols, and reach the Temple of the living God. Through the infirmity of man, these paths are sometimes crooked, perplexed, and even so intricate that in treading the maze a man's face is occasionally towards Rome; more especially in loading the sacraments with more than God's word will warrant, and reducing to a system many things of which he has only given us occasional glimpses, with warnings against intruding into things not seen. It is wonderful what man has contrived to spin out of the materials furnished from the unravelling of that pernicious web, where Rome had interwoven such a mass of her own abominable inventions with a few shreds of truth. The project of the estimable Prussian monarch, of uniting all orthodox churches in one bond, never appears so attractive as when contemplating such a volume as that before us. We all need to part with a great deal of extraneous matter, by which in our confessions God's counsel is darkened by words without wisdom—with too much of that wisdom which is foolishness with God. Mr. Hall has effected a very laborious and a very important and valuable work, in a manner highly creditable to himself, and of utility to the cause which he has most warmly and devoutly at heart.

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## THE PROTESTANT.

'How amazingly fast the movement proceeds!' I observed, when laying down one of the curious pamphlets that have lately made their appearance, from men professing still to belong to the 'Anglican Church,' while openly repudiating, yea, anathematising Protestantism;—'What can it all end in?'

'I'll tell you, my dear,' replied my uncle, 'what I think it will end in; at least so far as the present actors, and the present *passive spectators*, are concerned. There is, as you very well know, no such thing as neutrality between Christ and Antichrist: our Lord has doubly asserted this: in one place he says, "He that is not against us, is on our side:" in another he says, "He that is not for me is against me; and he that gathereth not with me, scattereth abroad." From this we draw the undeniable inference that whosoever now holds back from actually and actively resisting the incoming of the enemy upon us, is actually, if not actively aiding his designs. There is, as I have often before observed, no standing-room on the line of demarcation between truth and falsehood: it is such a line as separates the extreme edge of the precipice from the descent into the gulf below. There is a point beyond which you have no standing-room; until you touch it, you are safe; but the moment you

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do touch it you are in the act of falling. Yet such is the darkened, unbelieving state of men's minds, that though not one of them would ever dream of hovering on this imperceptible point between bodily safety and bodily destruction, there are multitudes, ay, and with shame and sorrow I speak it, multitudes of professed followers of Christ, who calmly abide on what they conceive to be the neutral ground; the separating space between the contending parties in this eventful contest.'

'But, dear uncle, surely it is not every one who finds opportunity, or sees how to act in such a juncture. Men in humble, retired life, females, children, how are they to interpose?'

'In the first place, let us look to the clergy, the appointed teachers of the people. We shall find many on the very verge of following the example of Messrs. Sibthorp and Wackerbarth, by openly apostatizing. We shall also find many engaged, like the Bishop of Calcutta, in openly exposing and manfully combating these monstrous heresies. Gradations will appear on both sides, until both meet in a very large body of ecclesiastics, some of whom are enlightened men, and who never bring the matter before their people at all, contenting themselves with the usual routine of duty, and going on as if the great enemy who has heretofore chiefly manifested himself through the world and the flesh, had not now put on the robe of sanctity, appeared as an angel of light, and made a lodgment in the very church of which they are the appointed watchmen.'

'In such cases, who can wonder if the congregation remain quiescent, when the minister sounds no note of alarm?'

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'Guilty such a congregation must be, and though the minister be by far the most guilty of all, his offence does not even palliate that of any among them who is aware of the struggle going on; and who ought, on every principle of christian faithfulness, to supply his pastor's lack of service, by informing his brethren of what they may not know; and encouraging them to hold fast that which they have, that no man take their crown. Each one has his own calling and election to make sure; each is bound to examine himself whether he be in the faith, and whether Christ is in him or no. If he neglect to do this, he has not the Spirit of Christ; and he that has not the Spirit of Christ is none of his; so that there is no question as to which side of the line such a one is on: but he who is spiritual, who recognizes Christ in him, the hope of glory,—that HE should sit quietly contented while his Master is thrust out of the church, preparatory to thrusting him out of the land; and that he should see his brethren passive, either through ignorance or indolence, is to me quite irreconciliable with the plainest duty that he owes to God and to man. I tremble for such, however clear their perception of Christian truth may be, and however open their confession of Him who has said "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."'

'Which will, we know, is that we "contend earnestly for the faith once delivered to the saints." But suppose the desire to do so exists strongly, are there not many cases in which no occasion presents itself?'

'I don't know what you mean by occasions pre-

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senting themselves; it is God who must present us with occasions for glorifying and serving him. A labourer of any description who entered the service of an employer, would scarcely think of going over the premises to select or to stumble upon something to do: he would at once wait on his employer, and ask for his appointed work. So must it be with those who have undertaken to serve the Lord; they must be ready, and must go with sincerity of heart and purpose to him, in prayer, declaring their desire to be employed for the advancement of his cause, and praying that both an enlarged will and an evident sphere of action may be assigned to them. I have done this many a time, and never yet failed of an answer.'

'Nor I: often have I kneeled down, and conscious of some desire to serve God, I have implored him to increase the will, and to add thereto power, opportunity, and wisdom to do whatsoever might most tend to advance his glory. This prayer, borne in mind through the day with a watchful look-out for the desired answer, has been so blessed to me—so long and so invariably blessed, in keeping me employed in the Lord's work, that when I hear people complaining that they have nothing to do for him, I cannot help secretly asking myself, Do they ask, watch, and wish for the opportunity? Our Lord, instead of leading us to expect any surplus of hands and lack of work to do, says, "The harvest indeed is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he will send forth labourers into the harvest." What encouragement to say, "Lord, send me."'

'And yet how few say it, without making some

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reservation! Their tender spirits shrink from controversy; as though any could be a good soldier of Christ who would not "endure hardness;" they mistrust their own powers, as though they did not know that God's strength is made perfect in weakness: they plead their infirmities, as if his grace was not sufficient for them;—as if he who arrays them for the battle would not gird them with strength thereto: and so, after asking for occasions to glorify God, they shrink back when such occasions appear, and doubt whether *they* are equal to the call. Oh, I speak not reproachfully of others, but with bitter self-condemnation, feeling that I am indeed pourtraying my own faint-heartedness in the cause of my glorious King!'

'And do you think, dear uncle, that even if every one who knows the truth now came forward openly to resist this great plague of false doctrine, it would be rooted out, having taken so firm a root here?'

'No, not by human means applied to that work alone. It is plainly a judgment upon us; and ere we can expect its removal, we must put away from before the Lord the evil doings that provoke him to scourge us.'

'Then I fear Puseyism will long remain eating as doth a canker; for the most glaring evils of the land,—Sabbath-breaking, pride, luxury, and cruel oppression of the poor, are beyond our reach. The classes who practise them are unapproachable by any means of our possessing; and if approached, they are hardened against reproof.'

'I fear so; but remember that does not lessen our individual responsibility. To come to the point: all outward national ills admit of a national remedy.

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The laws can be so re-modelled as to take cognizance of offences, and to meet the increased demand for salutary restraints. I wish every one of you would turn your thoughts to the good that may be done by promoting respectful appeals to the legislature, especially on three points.

First, the due observance of the Lord's Day;
Secondly, the regulation of factory labour;
Thirdly, the discouragement of Popery and Infidelity.

These three heads do not indeed include all that we want; but they lie within a small compass, and are matters that every one is competent to form an opinion on. Look at the factories; session after session passes by, and no effectual step is taken by Parliament, no pledge to be obtained from men in power, that they will promote the sacred cause of those poor destitute ones. Since first the subject was brought forward in your Magazine, I would ask, How many lost souls have passed into eternity, from among the worn-out, the crippled, the demoralized factory girls? and how many of your Christian ladies can say, "*I* have done my utmost to succour these oppressed and needy ones, by pleading their cause wherever I found an Englishman willing to listen to my voice." I put this one case, as a key to many more—a help whereby people may ascertain whether they are gathering with Christ, or scattering abroad.'

'It is a startling touchstone: but now, in plain words, what can private, quiet, timid females do in the Puseyite business?'

'Timid females have no right to be timid Christians: they may be weak in body, yet strong in faith. I'll tell you one means of great usefulness at the pre-

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sent crisis :—let some of the ladies in each neighbourhood, after fully informing themselves of the leading errors of these writers by means of some of the works you are constantly noticing in your Reviews, establish a sort of censorship in regard to children's books. A vast deal of the direst mischief is now being perpetrated by that channel. The very worst dogmas of Popery are insinuated, and the most soul-destroying perversions of scripture are promulgated in the guise of interesting narratives, instructive conversations, and simple poetry. To investigate all books intended for the young before they obtain circulation in the nurseries or schoolrooms, or parlours of your less cautious friends, would be a suitable task ; an acceptable service at the hands of the most unpretending female.'

'Some will shrink back, saying they have no critical skill.'

'Criticism,' replied my uncle, sternly, 'is out of the question. Ignorance of God's truth is the only hindrance to such a work, and I am speaking of CHRISTIAN ladies, who, if they be in the light must needs know it from darkness. There are many ladies at this moment employed in compounding poisonous drugs for the young mind, after the Puseyite prescriptions. Will those who have not means of compounding an antidote, refuse even to take the trouble of labelling these with the word POISON?'

'We certainly want an Index Expurgatorius.'

'Then, why don't you furnish one?'

'I have been thinking of it, uncle, and I will try what can be done ; but your plan is an excellent one, provided the Examiner never opens one of those books without earnest prayer to be preserved from

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the evil infection. Some of the marks of the works in question are, 1. Bringing forward the church and the clergy as a spiritual writer would bring forward the Bible and Christ. 2. Laying great stress on the ordinance of Baptism; as though the outward and visible sign were identical with the inward and spiritual grace. 3. Citing the so-called fathers, and telling wonderful stories about the piety of the first ages of the church. 4. A plentiful use of the word Catholic. 5. Great reverence inculcated for the material buildings called churches, and their decorations, and external ceremonies. I might adduce many more, but these are prominent points. The Lord's Supper, if alluded to, is treated as a mystery of most awful character. They are fond of applying that word awful to the institutions of religion: and of eulogising the Popish virtues of fasting, penances, celibacy, and are as if seeking to rear a generation of future monks and nuns. But, uncle, what makes these gentlemen, and their accredited organs, so hot against our beloved royal guest, the king of Prussia?'

'How can you ask!' replied the old gentleman smiling, as he always does when Frederick William is named. 'Has not the king of Prussia committed great misdemeanours? Has he not befriended the Jew, bearded the Pope, promoted the gospel? Did he not come over here, a Prince in high disfavour at Rome, and, himself not even an Episcopalian, actually and personally appear in the high, the sacred office of Sponsor to the precious babe—the boy in whose favor they hope to repeal the Act of Succession, that he may become a Papist without forfeiting the crown.'

'Well, the King's visit is a token for good not to

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be counterpoised by many evil omens; more particularly when we remember that our dear Sovereign was herself the originator of the request that brought him over.'

It was a proud day for my uncle, when the King landed at Greenwich. He thinks, as some others also do, that the naval branch of the service has not received an equal measure of favour and distinction with their military brethren; and he, as an old sailor, who helped to clear a passage over the seas for our gallant troops to gather laurels abroad, when, but for the unconquered fleet, they might have been hard pushed to defend their own homes from foreign invasion—he, I say, has on sundry occasions grumbled at the slight, and was proportionably gratified on the recent memorable occasion. We recked little of the descending snow, or more uncomfortable sleet and rain, while patiently occupying our position in a front rank of pleased expectants in the noble quadrangle of the magnificent Hospital; and great was my Uncle's exultation in looking on the fine old tars, and their veteran commanders, on the eight hundred young aspirants for nautical distinction, and on the corps of marines, to whom was accorded the privilege of forming the guard of honour. In truth it was a splendid spectacle, even apart from all professional predilections; and when on the arrival of our beloved Prince Albert, the Royal Standard of England unfolded its rich blazony in the river's fresh breeze, he could not quite repress a cheer of exulting delight: for it was the first time our eyes had looked upon that cherished standard, since our dear country was consecrated to the service of Israel. And why did it then bid "the lion of the sea lift up his ancient

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crown" in the central point of England's noblest naval institution? To welcome the kingly Eagle of PRUSSIA, with whom under God had originated that most glorious and blessed achievement of turning again the captivity of Zion.

'Well,' resumed my uncle, whose thoughts had of course again reverted to this delightful theme, 'Well, it will be a recollection fraught with delicious enjoyment, to my dying day, to recal the moment when the Black Eagle became stationary right over against our own royal flag, and the thunder of our island guns saluted Frederick William. Two such hearts do not often throb, in a given and an accepted welcome, among men of kingly degree, as then beat in the bosom of that Protestant monarch, and of our own Albert. I do feel thankful that I am a good step or two behind this boasted nineteenth century, niece: I do rejoice that the old fashioned principle of loyalty is so vigorous within me yet. I would not have exchanged the reverential feeling of devoted, loving respect, with which I regarded those princes, for all that is so bragged of in modern times. I acquired it when fighting the battles of George the Third; and I'll cherish it to my last breath.'

'And I too: for it is a scriptural sentiment.'

'What was there,' pursued my uncle, 'to distinguish that plainly-dressed gentleman in his travelling cloak and hat, from any other of God's noble creatures around us? Nothing to man's eye, save the most royal bearing of the individual: but, oh, how much to man's spirit, when enlightened by the word of truth. An anointed King, a chosen vicegerent of the Most High; a praying King, a Protesting King,

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and the first kingly nursing-father whom the Lord has yet raised up in this latter day to Israel. That passing glimpse of Frederick William, so surrounded, so welcomed, in the midst of the living monuments of my country's prowess diffused a glow over my old heart, that I think will never leave it while it has a pulse in motion.'

'And how heartily English was the welcome he got, dear uncle? and how delightful to our own Saxon Prince must have been the affectionate greeting that hailed them both!'

'Our dear Albert! I felt a momentary shade steal over me while fancying I traced in his always pensive countenance, a recollection of the rapturous reception he met in Exeter Hall, and the sad, sad termination of that noble undertaking in which he took the lead. But no more of that now; we have so much to be thankful for, and joyous in, while the Prussian Protester sojourns among us, that I cannot afford just now to dwell on afflicting themes. May the Lord render this period an era of rich blessings to our country!'

'Amen. I trust we shall have a long and delightful account to communicate next month from Jerusalem.'

'How goes on your collection?'

'Upwards of a hundred and eighty pounds.'

'Good: urge your friends to perseverve in the work; for we yet lack a large supply. It is a fresh call to exertion in collecting our hundreds, having actually seen the noble, royal donor, of the first fifteen thousand: he ought not to find England so far behind-hand.'

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'I trust we shall prosper yet, uncle; and let us, with a fond reference to the gift the Lord sent us two days after the consecration—our precious little Prince of Wales—let us adopt and act up to the ancient motto of the Principality, and rejoice in saying, ICH DIEN.'

"IF one member suffer, the rest suffer with it." Surely all the Lord's people must tenderly sympathize with that valued member of Christ's body, the Rev. Hugh McNeile, in the recent very sore trial of his patience and faith. By a sudden, and bitterly painful stroke, one of the most promising boys that ever gladdened a parent's eye, or filled with hope a parent's heart, has been taken away. We commend our honoured brother to the prayers of the many who are blessing God for the rich measure of zeal and love imparted to him, and for his abundant labours in the cause of truth. By this pruning, may the branch already so fruitful, bring forth yet much more fruit, to the glory of the Father, whom he serves in the Gospel of His Son?

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THE

# CHRISTIAN LADY'S MAGAZINE.

MARCH, 1842.

## JUDAH'S LION.

### CHAPTER XII.

'YONDER they rise, the mountain heights of Judea,' said Captain Ryan, as Alick strained his eyes to trace the blue outline distinctly marked on the far horizon. 'I could tell of some who, by toilsome efforts, through privations that you can scarcely imagine the existence of, and amid dangers now happily at an end, just reached this spot, and having gazed on these hills, lay down to die. The privilege of entering within the hallowed borders of Judea, was denied them; but to lay their bones so near it was counted a blessing well worth the expenditure of their little remaining strength, and of the hoard accumulated during many years' struggle against adversity, persecution, and all the storms that beat upon their heads during the bitterest season of Israel's universal affliction.'

Alick made no reply: his eyes were rivetted on the



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mountain tops; and Captain Ryan, wishing to leave him to the unrestrained indulgence of feelings that he well understood, took advantage of the appearance of an Arab in the contrary direction, to make, as he said, some inquiries concerning the army of Ibrahim Pasha, lately assembled in that neighbourhood; and proceeded to accost the Ishmaelite.

Thus left alone, Alick at once threw himself on a bank, with head propped on his hand, and abandoned himself to the emotion that he had found it scarcely possible so long to suppress. Sighs, increasing to sobs, burst from his bosom, and tears flowed unrestrained, while with a mixture of pride, grief, shame, and indignation, the master-passion of his soul so lately roused into existence, but already absorbing everything else—the love of his country, beat in every vein. After a long interval, it found vent in words that he would not have breathed to mortal ear.

'Land of my fathers, the inheritance of Abraham, Isaac, and Jacob, and of their seed for ever—Our own land, our pleasant land, the glory of all lands, why, why should this be? Did not the Lord our God give us the land, by a covenant confirmed with an oath, and a promise to cast out the nations and to plant us in it, and to establish us there for ever; and must the rightful possessors of that blessed land look upon it from a distant spot, and count it a privilege to die so near its boundaries, while the soil itself is trampled down by the feet of its enemies, and Zion is profaned by the presence of false gods, abominable idols, and whatsoever the Lord hateth? Judah has couched indeed, he has lain down, but is it as a lion? and oh, who shall rouse him up! At this very moment my people have power, if but the Lord would

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raise a Joshua to lead them on—power to march upon the hosts of unbelieving usurpers, and expel them from the holy land. I am sure of it: in numbers we are formidable; in our wealth we possess the means of forming mighty alliances; in intellect, in enterprise, in perseverance are we behind-hand with any people under heaven? It is because her sons are alien in heart that Jerusalem is trodden down, and Judea a desolation. Every mongrel tribe of Gentile race may establish a footing there; but they to whom the land wholly belongs may plant no foot except by degrading sufferance: every flaunting flag may wave in the breezes of Judea, and bespeak a political existence connected with the country, except the lion-standard of Judah. Her own masters alone are scorned, her own leaders alone are proscribed, her own sons alone are contumaciously banished, from that country, MY country, the country which God gave to me, and which man SHALL NOT much longer withhold.' He sprang to his feet; and almost unconsciously shaking his clenched fist towards the spot from which his eyes had never been withdrawn, he repeated with fiery determination, 'The land is ours; and restore it you shall, ye motley herd of Turks, Christians, and non-descript vagabonds, who dare to defile it by your presence!'

His extended arm was suddenly grasped from behind; and looking round he beheld a stranger, habited in one of the varieties of costume that he had seen in the bazaar of Jaffa the preceding evening, when, after debarcation, Captain Ryan had taken him for a hasty stroll round the place. A robe, rather short, and gathered close to the body by a silken sash, trowsers not so loose as the generalit of those



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he had seen, and a high flat, red cap, with a single narrow roll of purple muslin passed round the lower edge, formed the dress; but in the countenance, Alick could not help tracing a strong resemblance to his own; allowing for some ten or twelve years difference, and the addition of a short, close-curled beard, and a more lofty arch of the black eyebrow than he had been accustomed to see even among his own race. The glance that met his was not friendly: it bespoke a degree of menace, and yet more of contempt; and while the left hand of the intruder still grasped his arm, and the other hand was held back from view, Alick's mind underwent an unpleasant transition from the warlike emotion just excited to the consciousness that he was wholly unarmed, and in the power of a very questionable companion. However, he spoke at once, and in a tone by no means indicative of alarm, and inquired in Italian what the stranger wanted with him. A shake of the head conveyed the rejection of this language; he then tried the same query in imperfect Arabic; to which the stranger responded, by asking him what he did there.

This was not so easily to be told by a smattering beginner in the language: he therefore, took the shortest phrase he could master, and pointing again to the mountain he said, 'It is my country.'

'You are a Frank,' said the other, glancing scornfully at his dress.

'I am a Jew,' replied Alick, proudly. His arm was immediately liberated, but the gaze by no means relaxed, while in choice Hebrew the stranger enquired, 'Wherefore did you lift your hand in wrath towards the holy hill?'

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'I lifted my hand,' replied Alick, while his eyes sparkled with joy, 'against the unholy people who pollute by their presence the mountains of the Lord.'

'And you are not afraid to avow yourself, in such a place and in such company!' remarked the stranger in excellent English. 'When such a heart is put into our people a little more extensively, Cohen, we shall soon repossess our land, and rejoice together upon the mountains of Israel. I see you are surprised, and no marvel: you do not recollect me; for you were a mere child when I visited your father's house. I am now a resident in this country, and to-day had the unexpected pleasure of meeting my old friend in the narrow streets of Jaffa. He sent me in quest of you, and I found you engaged as he led me to expect. I heard your indignant exclamation, and put your courage to the test which it stood so well. We are co-religionists; and co-heirs of that glorious land, which is at this moment ours of right; and which by might shall yet be ours in the face of the whole world, and to their confusion if they dare to resist us.'

The tone, the look, the gesture that accompanied these proud words bespoke an enthusiasm so akin to that of young Cohen, that his very soul seemed to expand in an atmosphere more congenial than any he had ever yet breathed in: he caught and grasped the outstretched hand of his energetic companion, and exclaimed, 'Those hills, those everlasting hills, the landmarks of our beauteous Canaan! shall it indeed be ours to fight our way within the barrier, and inch by inch to win it back from the accursed enemies of our God? Have you a band, a little band, prepared for the enterprise? Oh with what joy shall I enrol

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myself among that chosen few; and in the strength of the Lord be strong to do exploits!'

'Gideon's three hundred would suffice,' replied his new friend: 'or Jonathan with his armour-bearer alone: but we must wait, alas! we must await the token from HIM who of old bade Moses "speak to the children of Israel that they go forward."'

'You said just now that it should be ours by might,' remarked Alick, almost reproachfully.

'Ay, but not by man's might, until the Lord vouchsafes once more to be our banner. That day approaches fast: bone shall come to his bone, scattered and dry as the bones now are; and when the Breath breathes into the mass, then shall Judah and Ephraim together arise, an exceeding great army, prepared to march,—march to yonder glorious hills, over this soil (and he stamped his foot on it) and over every plain that grovels at the feet of our own mountain land. The might, the zeal of the Lord of Hosts shall perform this.'

'You seem very fond of the Bible,' said Alick.

'Am I not a Jew? Are not the Holy Books at once our personal and political history, our statistics and our charter?'

Every word spoken by this impetuous man, whose countenance expressed all the fire and buoyancy of youth, combined with the decision of ripened manhood, increased Alick's delight in him. After a short pause, the stranger resumed; and while he spoke, his eyes softened into the deepest sadness of heart-struck humility—'Come, Cohen, right well we know why it is that you and I stand here gazing with wistful longings on a land from which we are thrust out, and which is yet sealed against our return: and knowing

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the evil, we know the remedy. Yonder lies Jerusalem, our holy and beautiful city; let us now stand and spread forth our hands towards it, and pray. It may be that He, the Holy One of Israel, will hear from his dwelling-place, and hearing, will forgive.'

They stood, with outstretched arms, and eyes fixed on the heaven above where they supposed the beloved city to be, and the elder uttered one of the sublime prayers of the Jewish liturgy, comprising a deep confession of sin, an acknowledgment that for the iniquities of the people they were driven away, and kept in perpetual affliction: and most passionate intreaty for pardon, and restoration to their own land. Alick had often unthinkingly run through that very supplication in Duke's Place; every word was familiar to him; but what new and thrilling emotion did every word excite in his breast, now that the very scene was before his eyes, and the inmost longings of his spirit had something so tangible to fix on! They prayed standing and covered, unconscious of the presence of a third person, who, lowly kneeling and bare-headed echoed the prayer from his inmost heart. It was Captain Ryan, who had come up behind a natural hedge of the prickly pear, expecting to find Alick alone, as he left him; and who had heard the invitation given, which he rightly supposed would not have been extended to a Gentile like himself: he therefore remained out of sight, but closely united in spirit with the praying Jews: and as they concluded, he softly stole away, too honourable to overhear their private discourse.

Da Costa, as the stranger Jew instructed Alick to call him, reconducted his companion to Jaffa, where Mr. Cohen very warmly expressed his pleasure on

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seeing them together, and enquired for Captain Ryan. Alick slightly coloured on recollecting the unceremonious way in which he had left the place where his Irish friend was likely again to seek him, and mentioned the circumstance; but the Captain's appearance soon set him at ease on that ground, though a degree of shyness that he felt stealing more and more over him in reference to those christian guides who had laid him under obligations so deep, was really painful to his spirit. Da Costa soon became extremely sociable with a person whose manners not a little resembled his own, in point of frankness, energy and vivacity; they conversed a good deal on general and local subjects; and were mutually pleased in proportion as they discovered more of each other's tastes and pursuits. 'I like your countrymen, Captain Ryan,' said Da Costa: 'they are far more accessible than the English; and, besides, there seems to be among you a strong tinge of Jewish blood. Have you ever heard of that before?'

'Undoubtedly: the opinion is prevalent that we, the native race of Ireland, owe our origin, at least in part, to a tribe of Israelites who, after being repulsed in many other quarters, found a welcome and a home in the green Isle, where they established themselves, and imparted, in process of time, the privileges of Hebrew descent to a large portion of the Islanders.'

'So I have heard, sir; and I for one feel pleasure in believing it to be so. But now, supposing it proved, and that you are one of the stock so far Hebraized, what part do you expect to bear in the great event of our coming restoration?' This was asked smilingly, and even playfully, and Captain Ryan

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smiled too; but before he could answer, Charley, whose face had crimsoned while he listened to the question, ran up to Da Costa, and seizing his robe said, 'We shall be one of the ten nations that will take hold of your skirt, and say, We will go with you; for we have seen that God is with you of a truth.'

'My fine little fellow!' exclaimed Da Costa, lifting him high in his arms, 'where did you learn that?'

'Out of the book of Zechariah, sir: Mr. Alick knows all about it.'

'Zechariah prophesies great things for us,' remarked the other, addressing Mr. Cohen.

'Yes,' replied Charley, 'he says there shall be a fountain opened in Jerusalem for sin and uncleanness; and he says you shall look on Him whom you pierced, and mourn for him.'

'And who did we pierce, my little commentator?'

'Jesus Christ: and when you see that He is the Messiah, and that He is the Lord, then you will be sorry for what you did unknowingly, you know.'

'Yes,' answered the other smiling, 'when we see it we shall be very sorry, I am sure.' Then setting the child down and stroking his head kindly, he added, 'Always speak out, my boy: honesty is a rare virtue.'

'Oh, then you do believe it, do you? you love the Lord Jesus, do you?' cried Charley with great delight.

'No, that does not follow: but you may be a very good Christian, and I a very good Jew, and we may remain excellent friends all the while.'

'No, we can't,' replied the boy quickly: 'for if one of us was to die, there would be an end of our friendship; and one of us may die directly; and then

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what's the good of being such friends as that, Mr. Jew?'

Da Costa looked surprised, and a shade of displeasure passed over his countenance, while he said to Captain Ryan, still, however, affectionately caressing the child, 'Do you think this a good system of education, Captain? I confess I don't like the proselytizing mania: we never seek to convert you, and why you should be so bent on our apostacy I cannot tell.'

'Before I answer you, pray tell me, have you read the New Testament?'

'Ay; through and through; and with the greatest attention.'

'And what impression did it leave on your mind?'

'Just so much impression as the shadow of yon floating cloud has left on the objects over which it passed. I was a Jew before I read it; and having read I was as much a Jew as ever.

'You would have been twice as much a Jew had you received the testimony which it bears to the King of the Jews. But answer me honestly to this, did you, before investigating that book, or during the investigation, pray for divine light to guide you into all truth?'

'No; for having all truth in my possession, while I hold the law and the prophets, I should be belying my faith, and mocking the Most High, if I asked to be guided into what I know does not exist.'

'Well, then, did you pray to be kept from error?'

'No, I do not remember that I did: I had one touchstone, "Hear, O Israel," and whatever militates against the unity of the God of Israel is by that touchstone at once exposed and shivered to

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atoms.' He spoke this with an expression of mingled indignation and contempt.

'I grant it: but the great mystery that you reject courts a contact with that touchstone. You do not try it fairly, because you do not ask of the Lord to shew you what, if it be true, is, must be, a mystery to human reason, and apprehended only by faith; which faith is the gift of God given for man's justification, as your own scriptures declare: for Moses says, "Abraham believed God, and He counted it unto him for righteousness," and Habakkuk says, "The just shall live by his faith." Isaiah asks, "Who hath believed our report, and to whom is the arm of the Lord revealed?" I could cite many more passages to the same effect; but I will only direct your attention to one, and that an awful one:—you will find it in the sixth chapter of Isaiah.'

'What is it?' asked Mr. Cohen.

'It is this,' answered Captain Ryan; and he read the passage, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

'And you apply this to us, because we reject certain additions made by man to the word of God?' said Da Costa.

'It must apply to you, for Isaiah wrote of no other people; and according to your own declaration you receive the whole of the Old Testament without a cavil. It is against a farther revelation of God, continually referred to in those scriptures, that you close

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your eyes, ears, heart; and you will not even put up a secret silent prayer, to have the veil taken away which we assert is upon your heart; and if it be not there, surely such prayer can do no harm. The Lord will not answer a petition for more light by deepening your present darkness.'

'That is the point: we have light in abundance; and to ask for more would be to ask a vain thing.'

'Your fathers thought the same. Do you remember a passage in the Gospel, where Jesus cured a blind man, and so provoked the boastful rebukes of the Pharisees, who scoffingly asked him, "Are we blind also?" Jesus answered them, "If ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth."'

'I don't remember it; but no doubt you quote correctly.'

'Yes: and without recollecting it you express the very same thing that they did. You boast of seeing —of having as much light as you require; and indeed, the light you have in the Old Testament is a true light, shining in a dark place; but its purpose is to shew you a path whereby you may emerge and walk in the blaze of day. It is because you neglect this use of the light already vouchsafed, that you offend the gracious Giver, and remain under his displeasure. Oh, that you would search, not only carefully but prayerfully, the record which God hath given us of his Son!'

Da Costa shook his head; and Captain Ryan desisted from pressing the point farther at that time. They parted in perfect cordiality, arranging an excursion for the morrow to explore the adjacent country. Charley eagerly asked whether they should see the

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house of Simon the tanner, to which Da Costa replied that he would take care he should visit the spot celebrated as the remains of that same house. He left them all delighted with his evidently noble character, and Captain Ryan, while he foresaw a great hindrance to Alick's progress in the society of so determined an opposer, rejoiced in the hope that always animated him when he met a Hebrew zealous in the law, like Saul of Tarsus; and promising equal zeal in whatsoever the Lord might enable him to receive. He pondered on the strange anomaly of a man who sincerely believed in God as the Author of all truth and Preserver from all error, declining to beseech help from Him when studying what he believes to be a false and dangerous fable. It is the enemy of souls who tempts them to this proud reliance on themselves: and surely the prayer of every one who loves Israel should daily ascend, that they may turn to the Lord: because when they do so, the veil shall be taken away.

C. E.

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# FEMALE BIOGRAPHY OF SCRIPTURE.

## RUTH.

## No. III.

It often happens that the hand of time, in passing over the mighty structure of other days, bringing first decay, and then desolation; spares here and there, as if relentingly, a few memorials of former greatness; a broken column; a roofless hall: a garnished sepulchre; among whose crumbling ruins man may sit and weep; pondering perchance over the analogy of his own shattered destinies. But he comes to weep or muse only. The beautiful ruins will not screen him from the winds of heaven: from the hail-storm and tempest. The stony waste around, with its rank poisonous plant, its thorns and briars, will not yield him "food out of the earth." He knows that before this wilderness can again be tenanted by man, the ploughshare must pass over it; and new foundations be laid, whereon to build anew "a city that may be inhabited." Till then the seller will not bring thither his merchandise, nor the buyer haste to make his bargain. The hand of the artificer must be busy there, before the silent waste can again be animate with the stir and life of "the tumultuous city."

The ruin of our moral nature, is not so complete

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as to leave in its decay, no traces of its former beauty. On the contrary, there is much left to shew how perfect and majestic was the original structure. It is as a whole, that the fabric has chiefly suffered. The temple is no longer set apart to the purpose for which it was constructed. It has been profaned to other uses; but many of its beautiful proportions remain; ready, when again hallowed by the indwelling of Deity, to echo anew its builder's praise. Self-worship, in place of the worship of God, is that which desecrates the living temples: but the manifestations of this perversion commonly seen, are the idolatries of habit and of time; not even the true transcript of the natural heart; but the petrifactions which have been substituted for it, by the icy droppings of years. The selfishness of childhood is not devoid of compassion and love. It is uneasy at having offended: it seeks reconciliation: it shares its little bounties: and weeps and joys with others. The selfishness of maturity is of a quite other kind. It is indeed occasionally moved by the sight of great misery: but habitually it can behold suffering bodily and mental without emotion: as, if at first a slight pang is felt at the sight of these, they fail, on repetition, to produce any impression; and natural pity, the strongest and most vivid of our native sympathies, is not to be depended upon when man is mature. As well may we expect warmth and food from the desert and the ruin, as trust to the unsanctified compassion of man, when the stimulus of emotion has passed away. He who on the sight of misery, is prodigal of sympathy and aid to-day, will be a niggard in both to-morrow. Well-regulated compassion, patient untiring benevo-

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lence, are the results only of obedience to the unchanging law of God.

It is by such analysis of feelings and principles, that we are enabled to trace in ourselves, or to recognize in others, how far we or they are under the power of those renewing influences which alone give unity and permanence to the promptings of nature and conscience. It is, by their "patient continuance in well-doing" that we discover the features of the faithful, whether in the Scriptures of the Old or New Testament. The case of Boaz may be instanced. He appears to have been a man naturally susceptible of being moved by the recital of tender and generous deeds, and of experiencing a strong sense of pain at the sight of misery: a disposition which always induces the ardent desire of relieving distress. But had this been all, it is probable that the constant sight of the poor stranger Ruth, toiling in his fields from day to day, would have greatly tended to diminish both his pity for her poverty, and his appreciation of her filial heroism. His first emotion would have led him to make some lavish display of generosity, and then, having indulged the generous pleasure, he would have hardened himself, as it were, to behold the same object again and again without emotion. His conduct on the contrary shews the restrained and well-regulated movements of a heart brought under subjection to the law of God. When there is any sense of the preciousness and value of the immortal soul, outward destitution is not that on which the interest fastens. Boaz knew that the circumstances which called for compassion in the case of Ruth, were not her poverty, or the toil which was its necessary accompaniment. There were perils at-

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tached to that condition of more urgency in the eyes of one who feared God: and against these his protection and countenance were the best security. The bounty of the rich man may at first sight even appear small:—a few handfuls of corn left "of purpose," "about an ephah of barley:"—permission to the stranger to "eat of his bread at mealtime, and to dip her morsel in the vinegar:" and "to glean in his fields unto the end of barley-harvest, and of wheat-harvest." But these were but the first acts of a course marked by the exercise of justice, judgment, and mercy: the earnests of a principle unvarying as that law on which it was based; and not the mere stirrings of an impulse soon to languish and fade past recal.

It is to the stable in truth and virtue that men come to look for the adjustment of all those grievances in their condition for which there appears a remedy at hand. With reason then it was, that after months of persevering kindness on the part of Boaz, Naomi began to think of him, as of one whose sense of justice combined with his natural generosity, would lead him to fulfil those delegations which the Mosaic laws enjoined upon them to whom it appertained "to redeem" in Israel. The circumstances which led the nearest of kin to refuse to redeem Elimelech's inheritance, must have been obvious beforehand to Naomi, and she would see that the way was thus left open to Boaz, who, as "a mighty man of wealth," was in a condition to pay the redemption money: and also free to perform the duty of an "husband's brother" unto the widow of her son. Boaz, it was evident, was not one to slight any precept or injunction of the laws; and as the providence of God seemed to have marked him out as the man who



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should again build up the fallen fortunes of the house of Elimelech, Naomi might look with confident hope to his giving willing attention to her claims. It seems, however, that she did not in the first instance entertain this expectation. She recognised in Ruth's benefactor, on the first day of their meeting, "one that had a right to redeem:" but it was not till after some months had elapsed,—"unto the end of barley harvest and of wheat harvest:"—not until she had well considered the character of Boaz, and the probability that Ruth's appeal would not be rejected, that she proceeded to take measures for bringing about that which was so dear to the mind of every Hebrew; the redemption of her husband's inheritance and the perpetuity of his name in Israel.

It was enjoined by the law, that in case the nearest of kin neglected or refused to restore the widow of a childless brother to the dignity of a married wife, the woman was in person to make an appeal to the elders or judges of the city where she dwelt; and without having first made this appeal, she was not at liberty to marry any other. Naomi's inducing Ruth to make a preliminary appeal to Boaz in private, seems to have been a measure (not without precedent doubtless) designed to be less trying to Ruth as a stranger to the customs of the Jews: and also, as placing the matter in the hands of one, who, as a man of honor, justice, and generosity, would not fail to conduct it with as much consideration for the interests and feeling of others, as for his own.

The appeal which it was incumbent on the widow of Mahlon to make to the redeemer; although divested of the publicity of a formal citation in the presence of witnesses; must have been anticipated

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with repugnance by Ruth; who from not having been brought up under the mosaic ritual, would feel all that natural reluctance to place herself in the humiliating position of the disinherited widow of the law, which would be inevitable to a foreigner. But that which custom has sanctioned, and above all, that which religion has enjoined, wears a very different aspect, when it is an act of obedience to the usages, civil or religious of a community, and when it is the voluntary impulse of individual self-will; seeking some apparently desirable end. In Ruth's case, it was not the selfish desire of temporal aggrandizement, which led her to make the customary appeal to the redeemer of her husband's inheritance at the instance of Naomi. That her conduct was perfectly spotless, and free from all reproach of immodest solicitation, we learn from Boaz's answer to her appeal. (chap. iii. 10, 11.) He distinctly recognizes in the last act of Ruth's meek devotion to her mother-in-law's wishes, more heroic kindness than in the first; that of forsaking country and kindred for her sake: and this, because it was well known to all the city of Bethlehem, that Ruth had never shewn the slightest desire to form for herself a marriage alliance, with those of her own age, either in that humble class among which by the providence of God, she was now thrown, or with those whose better circumstances, might make them objects of her ambitious aim. Had not the character of Ruth been as pure as her affections were fervent, Boaz would not, (for such his own confession implies) have engaged to fulfil the kinsman's office; since it was not a compulsory obligation: but, being what it was, he reasonably concludes that the nearest of kin may not



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be willing to transfer a right with such a dowry attached to it:—"there is a kinsman nearer than I, if he will perform unto thee the part of a kinsman, well; but if not, then will I do the part of a kinsman to thee, as the Lord liveth."

The appeal made by Ruth to that one of the redeemers from whom she had most reason to expect redress, while it serves to confirm our impressions of her filial devotedness, and irreproachable conduct, also discovers two other traits in the character of Boaz, which are the usual concomitants of a high and generous mind;—his sensitive anxiety to avoid even the appearance of evil; and, the largeness of his private charity. The testimony which he gave to the worth and virtue of Ruth, was one which all Bethlehem was ready to render. But she had come to him, not in her widow's garb, (chap ii. 3.) "as a woman that had a long time mourned for the dead," but with ointment of perfumes, and raiment of festivity: and as none beholding her would recognize her person, or guess her errand, so Boaz anxiously concurred in her haste to depart before the dawning light should give room for unwarranted conjectures on the nature of their interview:—"she rose up before one could know another, and he said, let it not be known that a woman came into the floor. Also he said, bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her, and she went into the city."

"Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." This was a precept of the law to which Boaz seems ever to have yielded a prompt and willing obedience,

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but to this he added the gospel grace of unostentatious charity—"let not thy left hand know what thy right hand doeth." He, who under the first workings of natural emotion, and in the presence of many witnesses, gave moderately; now that there is none to behold him but that God to whose enactments he had just before solemnly pledged himself to conform, gives so largely and liberally, that the startled Naomi, anxiously awaiting the return of her daughter-in-law, could not recognize her in the uncertain light, burdened as she was with Boaz's bounty:—"when she came to her mother-in-law, she said, who art thou: my daughter?" And there is much grace in the manner in which Boaz claimed acceptance of his gift:—"he said to me" says Ruth, as if in extenuation of having received a present under such circumstances, "go not empty unto thy mother-in-law:" thus transferring the obligation to that party, who, as being absent, could feel no pain from the incurring of it.

It would seem from the narrative, that even after the favorable termination of Ruth's interview with Boaz, her fears in anticipation of the results of the step she had been induced to take, required all the powers of Naomi to allay their harassing suspense: "sit still my daughter, until thou knowest how the matter will fall; for the man will not be in rest until he have finished the thing this day." Naomi, as acting only in conformity with the ritual of her faith, and having less consequent excitement of feeling than her daughter-in-law, could better judge of the probabilities of a happy and honorable termination of the affair, than Ruth. And the manner in which the redemption purchase was accom-

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plished by Boaz, is remarkably in proof of the high consideration in which both the redeemer and the redeemed were held in Bethlehem. None of the usual circumstances of ignominy attached to him who transfered his right to Boaz, for the widow of Mahlon was not even cited to appear. Elimelech's inheritance was made over to Boaz under the usual condition that the first born son of his marriage with the wife of the dead should be registered as Mahlon's son, and inherit in his father's name in Israel: and it was amid the congratulations of the judges and the assembled people, that Boaz (in Ruth's stead) unbound the sandals of the nearest of kin, and proclaimed himself the redeemer of the land, and the affianced husband of the widow.

It would be impossible not to observe in this beautiful history, as in all cases of redemption under the law, how striking is the type of this world's redemption, by our Lord and Saviour Jesus Christ. The poor Israelite, once endowed with a fair inheritance, "waxen poor and having sold his possession," affords a picture of him to whom the primeval earth was given; but who, "falling into decay, became a bond servant, and finally died; leaving his posterity, (like the widow in the law) without means of paying the redemption debt, or power of restoration to former dignity." In process of time however, man's Redeemer came, "bone of his bone, and flesh of his flesh." By his agony and bloody sweat, by his cross and passion, he hath paid the redemption purchase; and waits only to prepare his bride, the widowed church, for the day of her espousals when he will come and claim "the purchased possession."

The last testimony which the narrative affords to

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the character of Ruth; is the fullest and most striking of any. It is that given at the birth of the infant Obed. "There is a son born to Naomi:" said "the women her neighbours," in allusion to his being the heir of Mahlon, and inheritor of Elimelech's patrimony. "They called his name Obed" (that is, a servant) in memory perhaps, of the past history of his family. "And the women said unto Naomi, blessed be the Lord which hath not left thee this day without a redeemer, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter, which loveth thee, which is better to thee than seven sons, hath borne him." Among the Hebrews, as among other oriental nations, it is but little thought of to have borne daughters, but, to be the mother of sons, is an honor and privilege. This will enable us to understand the force of the commendation bestowed on Ruth—"better to thee than seven sons." This eulogium is perhaps the highest awarded to any female in the pages of the Old Testament: and that filial piety must have been of a very exalted character, which won from contemporaries such unequivocal praise: and that too, at a time when there is often a reluctance to commend: viz., when the fortunes of a virtuous but unprosperous person, have suddenly changed, and seemed destined henceforth to flourish unalloyed.

"Godliness hath the promise of the life that now is, and of that which is to come." Could the mother of Obed have looked through the dim vista of ages, and seen the mighty line of Kings and Princes, issuing from her marriage with Boaz, and ending in Him who is "the root and offspring of David;" how

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would her heart have swelled with emotions of grateful joy at the review of that course, begun in self-denying duty, which had terminated with such amazing reward. Doubtless she could say, in the beautiful words of Boaz, uttered on their first interview; that the Lord had recompensed her work, and a full reward had been given her of the God of Israel. But we, who have seen the first Advent of the Redeemer, learn to read a fuller lesson. We see "the end of the Lord, that he is very gracious." We see that there is no limit to the good or evil consequences of the fulfilment or neglect of duty. Our obedience or our disobedience takes hold on both worlds; that which now is, and that which is to come. To the eye of sense, it may seem a poor thing to be in the daily fulfilment of small unnoticed duties, in a hidden obscure condition. Faith sees it otherwise: angels see it otherwise: God sees it otherwise: and by the light of the Redeemer's second glorious Advent, all the universe will see it otherwise. "Say ye therefore, to the righteous that it shall be well with him, for they shall eat the fruit of their doings."

LYDIA.

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## "THE BETTER HOME."

Oh, tell me then of some better home,
Where sorrow's voice shall cease,
Where death's cold hand shall never come,
And the wearied soul finds peace:
Where spring's sweet flower shall ever bloom,
Nor the opening bud decay.
And chilling blasts and winter's gloom,
Shall have passed for aye away;
Where that bitter word, that word "Farewell,"
Shall never more be spoken:
And the heart's deep love, that mystic spell,
Shall ne'er again be broken;
When those we love, shall feel no more,
The burden of this world's woe.
Where adversity's storms and billow's roar,
Their spirits shall never know;
Where the faces we loved to gaze upon
Shall be sullied no more by a tear:
And the brows of our beloved ones,
Shall be clouded no more with fear.
A world where *sin* is banished,
And hurled from its ancient throne;
Where corruption's self is vanished,
And God is our God alone:
Oh! tell me then of this happy home,
That my wearied spirit no more may roam.

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Oh! yes, there are mansions beyond the skies,
Prepared by a Father's hand;
No storm of sorrow or sin shall rise
In that pure and happy land.
Where the burdened spirit shall find repose,
In the arms of a Saviour God;
No thorns will encircle the blooming rose
In that blissful bright abode.
And those we have cherished in Christ below,
Shall be one with him above;
And those bright eyes no tear shall know,
In that home of peace and love:
Where death's cold hand no more shall come,
Where the wearied spirit shall be "at home."

A ——.

*January* 29, 1842.

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NOISELESSLY as the dews that fall upon the mountains of Hermon, may approach the consummation, and rapt as by chariots of fire and horses of fire, may be the saints to meet their descending Lord: and an evil and adulterous generation may mock their glorious exit, till raging and destructive judgments shall descend upon them, and make it a privilege for rocks and hills to cover them. Any moment of any minute of any hour, of any day, may the sign of the Son of Man appear: blessed are all they that wait for him!—*The 'Tabernacle of Moses,' by the Rev. W. Mudge.*

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## LETTERS TO A FRIEND.

### XVIII.

My dear Friend,

The account which I am about to give you of Callaghan, king of Munster is treated as a mere romance by some Historians, while related by far the greater number, as an authentic narrative. He is represented to have been a very successful warrior against the country's common foe, whom he defeated in many pitched battles, and completely reduced the power of the Danes in Munster. During the chances of war, the wife and sister of Sitricus fell into his hands, and met with such kind treatment from him as gained their esteem and confidence.

When they were liberated, they returned to Sitricus, who had been proclaimed king of Dublin by his victorious countrymen. From the communications of his wife and sister, this cruel Prince formed a treacherous device to get Callaghan into his power, and in order to this, he entered into a league with Donogh, the son of Flan Siona, who in the latter part of his reign had employed Danish mercenaries to lay waste the beautiful Isles of Lough Ree, and to plunder the rich monastry of Clonmacnoise of all its treasures in gold and silver, while with unmerited warfare he harassed his son-in-law Niell Glundubh, his appointed successor. This prince ascend-

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ed the throne in 916, upon the death of Flan, who had reigned thirty-seven years. Far from pursuing the steps of his father-in-law, the new monarch opposed the Danes, and revived the Taltine games, which in consequence of their incursions had been given up since the year 872. After having ravaged Leinster and Munster, the Danes stormed the city of Armagh, and slew 1000 of its inhabitants. Their farther depredations were stopped by the determinate bravery of Niell, who obtained a signal victory over them at Lough Foyle.

He was however, himself overpowered and slain with most of his generals by Sitricus; and thus ended this short reign of three years. Donogh succeeded him and followed his father Flan's example in forming a confederacy with the Danes. He counselled and aided Sitricus in his scheme of inveigling the unsuspicious Callaghan, to whom an embassage was sent with a treaty of peace to be ratified with an alliance in marriage between Berina, the sister of Sitricus and Callaghan; such terms could not but be agreeable to this prince, upon whom the charms of his beautiful captive had made a deep impression, and with inconsiderate eagerness, he conceded contrary to the advice of his faithful friend and monitor, Kenedy. With a chosen band of eighty men among whom was Dunchan, the son of Kenedy, Callaghan in full confidence of the sincerity of Sitricus proceeded towards Dublin, and had arrived within its precincts before the warning of a friend arrested his progress. The wife of Sitricus was an Irishwoman, she loved her country, and favoured him who made light the chains of her captivity when she was in his power. No sooner had she discovered the secret

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purpose of her husband, than she despatched a messenger with the tidings to Callaghan: but he was already entrapped. When he would have retreated, he could not; the enemy surrounded him on every side. His brave followers cut their way through hosts of Danes, but more and more issued from the ambushments in which they had been concealed, until the blood and bodies of the slain covered the ground, none escaped but Callaghan and Dunchan who were led triumphantly to Sitricus. On the following unreasonable terms, this perfidious tyrant offered liberty to the royal captive. That Limerick, Cashel, Cork, Waterford, and all the strong garrisons of Munster be delivered up, and Eric* or a fine be paid for every Danish soldier slain by a Momonian. "Such," said Sitricus, "is my demand, and neither power nor policy shall deliver you out of my hands."

Callaghan heard in silence, and so far he seemed to comply as to offer no opposition or change of the requisition proposed, but with the dispatch, he sent his own private instructions; which were that no terms or treaty of peace should be made, or negotiated with him who was bound by no law of God or man. That Kenedy should immediately be proclaimed king of Munster, and expel every Dane from the Province. Furthermore, Callaghan advised that a strong army should march to Ardmacha, where he was told, he and his fellow prisoner were to be sent. At the same time he directed that the Momonian fleet should steer its course to Dundalk; that if the first failed to rescue

* Eric, or blood-fine, laid on the kindred of a homicide, is one of the ancient Irish laws. It was paid by the different relatives of the man slayer, to the family of the slain.

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them, the last should intercept their passage to Norway, whither Sitricus had resolved on sending them.

These injunctions were strictly followed, a body of chosen troops under the command of Donogh Mac Keefe, marched through Connaught to Armagh; and a naval force of seventy ships commanded by Failbe Fionn, Prince of Desmond, sailed for Dundalk. The land army proceeded to Armagh, which they encompassed and took by storm, putting the garrison to death. They then pursued the main body of the Danes to Dundalk, where Sitricus had already arrived with his prisoners, and having put them on board a Danish vessel caused them to be bound to the masts. In such a position, the army sent to rescue them, could do nothing. But now the Momonian fleet entered the bay. They came and saw the shameful bonds which held their king, and were fired with indignation. They boarded the vessel, and with eager impetuosity, the admiral himself rushed forward to cut asunder the chains of the prisoners, who were quickly borne off to their own people. They both escaped unhurt, but their brave deliverer, unmindful of his own safety while he guarded them; fell under the blows of Sitricus, who having severed the head from the mangled body held it up streaming with blood, hoping thereby to intimidate all who would have opposed him, and enfeeble their efforts. Far different was the effect of this appalling spectacle. It enraged them to the most desperate acts of revenge, Fingall the second in command, dashed forward, threw himself upon Sitricus with a lion-like grasp, and plunged into the deep where together they sunk into a watery grave. Two other Irish chieftains, determined not to be outdone, flung themselves

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upon the two brothers of Sitricus, Tor and Magnus, and in like manner were engulphed by overwhelming billows. Such unprecedented deeds could not fail to fill the minds of the enemy with dismay. They gave way on every side, and much slaughter ensued. The victorious Momonians carried back their king in triumph to his own dominions; the only draw-back to the public rejoicing, was the death of their four brave chieftains: such a loss they felt was irreparable.

There remains little more to be said of Callaghan; wishing, if possible, utterly to root out the Danes, on resuming the government of his province, he appointed Kenedy the commander-in-chief of the whole army, and under him his sons Mahon, and Brian Boiromhe, then in his sixteenth year. Thus were these martial youths trained to arms. Details are given of numerous warlike engagements which they had with the Danes, wherein they obtained the victory. But the most signal of all was the battle of Singland, where Kenedy and his brave sons, with a numerous army, encountered the Danes, under the command of Amlare. At this time, 943, Limerick was the strong hold of the Danes. In those days battles were fought without fire-arms; a discharge of fling-stones, flights of arrows and lances were the weapons used by the kerns, or light infantry, while the heavy armed troops fought breast to breast with their swords, skeyns, and pole-axes.

The light armed Irish infantry were called kerns. They are represented by Giraldus as not a little formidable from their remarkable activity in returning constantly to the attack with a dexterous use of their missile weapons. A constantly harassing force, light and agile, is the description given of them.

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By means of their signal-fires, which were rapidly lighted from hill to hill, the Irish gave instant warning of an invasion to all the neighbouring districts. O'Halloran, in his History of Ireland, says, 'It is curious, even at this day, to observe the judgment with which these beacons were placed. I have examined several of these eminences, and not only through the whole county of Clare were forts so disposed, that in two hours the entire country could receive the alarm, whether the attempts were made by sea or land, or both; but in Lower Ormond, stations were so judiciously placed, that the least attempts, or preparations towards the Shannon side, were quickly made known.'

In Kenedy's army there was a leader of distinguished bravery, named Sullivan. In that famous battle which wrested the city of Limerick out of the power of the Danes, their two chiefs, Amlare and Moran, were slain, the latter, who was the son of the king of Denmark, by Sullivan; the former, by Callaghan, who, on this occasion, had himself led out a numerous force. The loss of their generals was followed by the total discomfiture of the Danes, who fled towards Limerick pursued by their victors, and all entered the city promiscuously together. The conquering army took possession of the town, and drove from thence all the foreigners, excepting the Danish merchants, who were suffered to remain on account of the service which they rendered to the country, but very considerable contributions were exacted from them in gold and merchandize.

The most successful warrior against the Danes was Murkertach, who was a prince of great promise and so beloved of the people, that his death, which hap-

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pened in a conflict with the Danes, was celebrated by a poet of that day, in which he says, that the death of their hero left 'all his countrymen orphans.' He is described as 'a warrior of the saffron hue.'* He had a chosen band of 1200 warriors raised in his own principality. With these, he made a circuit throughout the island as a conquering hero, reducing the Danes, and exacting tributes and hostages from the people of Leinster and Munster, all of which he delivered up to the monarch, who returned them again to him as their proper guardian. To commemorate this event, and the mighty deeds of this prince, Corbmacan wrote his poem of 256 verses, beginning, 'Oh Muirceartach, son of worthy Niall, who hast received hostages from Falia's Isle.'†

944. This year the monarch Donough closed his useless life, after a reign of twenty-four years. The state in which he left the country is thus recorded by his annalist: 'Without law to guide her, with rulers treacherous, false, and factious, the realm of Erin hath sunk into darkness.'

Congelach, who succeeded to the throne, had, a short time before, made an attack upon Dublin, aided by the people of Leinster, and brought down the strength of the Danes, but the city was left in ruins.

* A distinguished title to the heros of Ireland. "The warriors of the Saffron hue." The Irish delighted in this colour, and used it in the dye of their garments, until a statute was enacted in the reign of Henry VIII. forbidding any one to "use or wear any shirt, smock, kerchor, bendol, nechorchour, mocket, or linen cappe, coloured or dyed with saffron." This, with other Irish customs, was unnecessarily rendered punishable by law.

† Trans-Iberno-Celt Society. A copy of this poem is in the O'Clery's Book of Conquests, and in the pedigree of the once royal family of O'Neill, which is in the hands of the assistant secretary of the Society.



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The Danes were often driven out; but they as often returned and regained those possessions which had been taken from them. The following year, Blacar, the Danish king, retook the city.

Warfare, continued warfare harassed the country, and put a stop to the progress of religion and learning. A second time the once-famed Beauchair lay in ruins, and the names of her pious and learned inmates sunk into oblivion with all their records and writings.

No more now the island of saints, the mart of literature, the land of hospitality: the whole country exhibited marks of desolation. The celebrated cells of Magh-bile which resounded with the praises of God; the seminaries of Armagh, of Cashel, of Lismore, &c., &c., lay in dust and ashes.

After the death of Callaghan, Mahon, the son of Kenedy, king of Thomond, succeeded to the throne of Cashel. As has been said, he was the brother of Brian Boroimhe, the deliverer of his country from the marauders, who for such a long period had been its scourge. The surname of Boroimhe is said by some to have been given him in consequence of a tribute of cattle (which that word denotes) demanded by him from the people of Leinster. Others think he received the name from Borumh, a town situated near to his palace of Kincora, in the county of Clare.

Kenedy was the father of twelve sons, as we find from a poem still extant, supposed to have been written by Mac Liag, the secretary of Brien: 'Twelve sons of chaste Cinneide.'*

At the time of his brother's accession to the throne, Brian was in his thirty-fourth year, and had been im-

* Trans-Iberno-Celt Society.

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mured to arms from his fourteenth year. He headed a brave band of his own Dalcassian tribe, whose proverbial character was, "the first in the field, and the last to leave it."

This determined body entered into a solemn compact, joining hands from man to man, and rank to rank, declared their resolution to conquer or die; and hence they were called Glaslamh Dhalgais, which signifies "Hearts and hands joined."*

When Mahon was appointed to fill the throne of Munster, fresh reinforcements of the Danes were poured in from their own country, and during their predatory incursions, the king of Leinster and his children fell into their hands. Many murders were committed in Connaught, which they plundered throughout, and demolished the churches and religious institutions. But vigorous measures were taken to put a stop to their depredations.

The monarch, Congelach, successful before, gained an important victory over them at a place called Mune-Bregan, in which it is said they lost 7,000 men.

956. Another great battle was fought, in which the people of Leinster joined the Danes against the monarch, who was slain. He was succeeded by Domnal, the son of the heroic Murkertach.

969. A victory over the Danes of Limerick is chiefly attributed to the skill of Brian.

* The good services of the clan of Dalgais, to the kings of Munster, in their warfare with those of Leinster, are celebrated in a poem composed by O'Dugan. Cormac gives an honourable testimony to their prowess.

"In the vanguard was always the post of the Dalgais on entering an enemy's country."—*Vallancy.*

Four great Dalcassian families were the O'Briens; the Mac Mahons, the O'Kennedys, and the Macnamaras.



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It happened at Sulchoid, a place "frequently mentioned in subsequent ages and wars, even as far down as the last campaigns and revolutions that happened in this kingdom, as a noted place for the encampment of armies, being situated in a plain, which is guarded by heights on both sides, within one day's march of Limerick, and in the direct road from Dublin to that town by the way of Cashell." *

The Danish cavalry, as they advanced to meet those of Mahon were suddenly attacked by his brother Brian, at the head of his light-horse, and were thrown into confusion which was succeeded by the fall of many, and the flight of the remainder to the main body encamped at Sulchoid. Here the whole of Mahon's forces drew up; a general engagement ensued, and ended in the overthrow of the Danes; 3000 of their dead bodies strewed the plain, while all who could escape with their lives, fled towards Limerick. They were hotly pursued, and the conquering army entered the city with them, killing and making captives. After having gone through the city in search of merchandize and gold, the victors carried off a great quantity of both, they then set fire to the houses and left the town in ruins.

Many other victories achieved by these warlike brothers in concert, drew upon them the envy and evil designs of rival princes. History mentions two, Maolmuadh and Donovan, who by treachery and stratagem contrived to take away a life which in open warfare they could never hope to accomplish. Under pretence of a friendly meeting in conference, Mahon was induced to attend nearly unguarded. That very

* Law of Tanistry.

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night the deed of darkness was perpetrated. He was carried to a lonely place in the mountains and murdered. The brothers of Maolmuadh are spoken of as taking part in the tragical event. "Mahon was murdered on the mountain of Mussiry, near Macroomp, at a place called Leacth Mhaghthamhna, or the grave of Mahon, from his name. This place lies in the direct line between the places, where Maolmuadh and Donovan (the murderers) had their residence."*

Brian, who had been king of Thomond, was now exalted to the throne of Munster, and his first achievement was that of taking ample vengeance on his brother's murderers. Although aided by the Danes, he overthrew the princes Maolmuadh and Donovan, successively in their own territories; and obtained a decided victory over them near the grave of his brother, which was called Cath Bhealaig-Leachta: the battle of the road of the sepulchre. On this spot Maolmuadh was slain by Morlough the son of Brian.

The next achievement we find on record of our Irish hero is that of wresting the beautiful island of Iniscattery out of the possession of the Danes. It had been a place of retirement for religious persons until these disturbers of all tranquillity made it a repository for their weapons of war.

In the year 972, a Danish chieftain, Mark, the son of Harold, established himself here; but Brian, at the head of his Dalcassians, (in number 1200.) came upon him and overcame in battle all the forces which he could muster under three great generals, Ivar, Amlaf, and Duibhan. On this occasion Mark, and his two sons were slain. After this important vic-

* Law of Tanistry, &c.

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tory, Brian visited the other little island of the Shannon, expelling the Danes, and carrying off their hoarded treasures.

A.D. 980. The monarch Domnal, or Donald O'Nielle, after a reign of twenty-four years, died at Armagh in retirement; being weary of the pomps and cares of royalty, he had previously resigned the sovereign rule.

His successor Malachy II began well. He was in his thirtieth year, and his first exploit was a decided victory over the Danes, by whom he was invaded in the heart of his own dominions. Not only did he drive them out, but he assailed them when all their forces were drawn together from all parts of the kingdom, and after three days of sharp conflict they were compelled to submit to whatever terms their conqueror demanded.

One of the most imperative conditions was the instant release of all the native Irish from Danish captivity; and then was issued, that which was called the "noble proclamation:" "Let all the Irish who are suffering servitude in the lands of the stranger, return now to their several homes, and enjoy themselves in gladness and peace."

This was that famous battle of Tara, by the results of which, in obedience to the edict, 2000 captives were released, among whom were Domnal the king of Leinster, and O'Niell the prince of Tyrone. From thenceforward, they were to be exempt from all subsidies to the Danes.

In conjunction with the king of Ulster, Malachy, laid siege to Dublin where the defeated army had taken refuge. The Danes made a desperate resistance, but after three days of assault on every side, the flag of the besiegers was seen waving on the ram-

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parts. Malachy spared the lives of the garrison upon condition of their commanders refraining in future from hostile incursions, and paying to the monarch a large annual tribute.

Here closes the prosperous career of Malachy, whose succeeding actions seem to cancel all the brightness of his past achievements. The active and decided services which Brian had rendered to his country did not secure the gratitude of all the leading men. Private grievances caused several of them to overlook the public weal, while they formed a confederacy to free themselves from a tribute which in early times had been laid on Leinster, to pay to the king of Munster.

Donald O'Felan, prince of the Decies, and Mac Gilla-Patrick, the prince of Ossary, entered into a league with the Danes of Cork and Waterford to oppose Brian, whose forces they met at a place called, the circle of the sons of Conrad. With his accustomed skill and bravery, Brian so ordered and arranged the attack as to disconcert the enemy at the first onset, and secure to himself the victory. The disordered troops fled to Waterford, pursued by the conqueror who made the prince of Ossary his prisoner, and compelled the other chiefs to deliverer hostages.

He afterwards passed through Leinster, and reduced the whole Province to submit and give hostages as pledges of future obedience.

But the most inveterate and powerful of Brian's opponents, was Malachy. Instead of uniting his forces with this successful warrior in order to exterminate the Danes, Malachy seems to have lost all his former greatness in the littleness of private jealousy. He could not bear a competitor, and seized

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on the first opportunity to harass and annoy his rival by leading his army into the Dalcassian territories where he made prey and spoil, as in an enemy's country. But the rash act he committed on this occasion, and most deeply resented by both the king of Munster and his subjects was, the cutting down their revered tree * in the plain of Adoration, at Adair. Under the boughs of this tree, called Bile-Magh-Adair, all the Dalcassian princes had been inaugurated.†

Many more aggressions were committed by Malachy against Brian, and much slaughter ensued. He spread "havoc and devastation" over the plains of Glen Mama, which were part of Brian's dominions in Leath Mogha.

The next victory recorded was achieved by Brian; on receiving information that the Danes of Dublin

* In the annals of the Four Masters, for the year 981, there is an account of the destruction of this sacred tree.

† When a monarch in Ireland was to be inaugurated, or proclaimed king, a general assembly was convened of the Princes, Chieftains, and Nobility. This meeting was held at Tarah, when the king of Ireland was crowned; but if it was any of the provincial kings, the ceremony took place in some part of his own territory.

The newly appointed king being seated on a throne in the midst of the assembly, they all paid him homage with bended knees, submitting themselves to him, with all that appertained to them. When this was done, one of the chief Princes came forward and took from the king his sword, and gave him instead, a long white, unknotty wand, or rod, saying, "Receive Sir, the auspicious ensign of your dignity, and remember to imitate in your life and government, the whiteness, and straightness, and unknottiness of this rod to the end, that no evil tongue may find cause to asperse the candour of your actions with blackness, nor any kind of corruption, or tie of friendship, be able to pervert your justice. Take therefore upon you in a lucky hour the government of this people, and exercise the powers given you hereby, with all freedom and security."

The crown was then placed upon his head. It was composed of gold and precious stones, in the Irish language it was called Mionn Riogha, which signifies, royal-cap. The first king we hear of being

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had made an irruption into Leinster, and had carried off his liegeman, Donogh Mac-Donald, Brian flew to his rescue, and after having set him at liberty, he burned down the principal fortress of the Northmen, took possession of all the gold, silver, and other valuable commodities which they had amassed, and compelled them to deliver up their king to be banished from the country as the instigator of the outrage.

Before the termination of this year, we find Malachy again provoking his rival to take up arms, by marching his hostile troops into Leinster, which had previously entered into allegiance with Brian.

With all the forces he could collect from Connaught, Munster and Leinster, &c., Brian marched towards Tara. Malachy feeling his inability to resist such a force, offered terms of reconciliation, which were accepted by his noble-minded opponent, who, as the chroniclers assert, peaceably withdrew his troops, "Gan cath, gan indradth, gan losec," which being translated is, "Without battle, without waste, without burning."

A.D. 1001. The superiority of the heroic Brian, was

crowned with gold, was Muincamhon, in the year of the world 3075. A great many helmets were made at the same time, and neck and fore pieces of gold, for the most celebrated champions.

The ceremony of the white rod at the coronation, was always observed until the coming of the English.

In the year 1692, a golden cap, supposed to have been a provincial crown, was found in the county of Tipperary, at a place called Bermanely, now the devil's bit. It is said, "this cap or crown, weighs about five ounces; the border and the head is raised in chase work, and it seems to bear some resemblance to the close crown of the eastern empire, which was composed of the helmet, together with the diadem, as the learned Selden observes, in his Titles of Honour." A representation of this crown is given in Ware's Antiquities, Plate 1. No. 2. It was found by some turf-cutters, ten feet under ground.—See the translator's preface to Keating's Irish History.

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now acknowledged on all sides, and to him the Irish princes and people looked as alone competent to hold the reigns of supreme sovereignty. At their invitation, he again marched at the head of his brave troops to the ancient residence of the monarchs, and first received the homage of the last legitimate successor of the Hy-Niell kings, fifty of whom had successively preceded him in an uninterrupted line. Once or twice, during the course of eight years, some slight resistance was made by the southern Hy-Niells, which was easily quelled, and among the train of subordinate kings attending the new monarch on his circuit through the provinces, we find Malachy himself as one of his liegemen.

The wise and prudent measures of Brian brought prosperity to the country. War had ceased throughout the land, and instead of the sword and battle-axe, the implements of cultivation were taken up. Schools and colleges were repaired; new institutions were founded; new laws were instituted; fortifications were erected: bridges and massive causeways were built; churches were repaired, and additional privileges and endowments granted. Thus was the public money devoted to public utility, and during this period of tranquillity, the high standard which morality had attained, is recorded by a French historian. "Les lois et les mœurs étaient tellement respectés, que les bardes Irlandois, enchantant le règne heureux de Brien Boroihmh, ont dit:—

"Une vierge, unissant aux dons de la nature,
De l'or et de rubis l'éclat et la valeur,
A la charté du jour ou dans la nuit obscure;
D'une mer jusqu'e à l'autre allait sans protecteur,
Ne perdait rien de sa parure,
Ne risquait rien pour sa pudeur."

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The tradition of a young and beautiful maiden, adorned with costly ornaments of jewels and gold, carrying in her hand a white wand, on the top of which was a sparkling ring, travelling alone, without guide or guardian, over the whole island unmolested and safe, is thus described in one of the Irish melodies.

"Rich and rare were the gems she wore,
And a bright gold ring on her wand she bore;
But oh! her beauty was far beyond,
Her sparkling gems and snow-white wand.
Lady, dost thou not fear to stray,
So lone, and so lovely along the bleak way?
Are Erin's sons so good, or so cold,
As not to be tempted by woman or gold?"
"Sir Knight, I feel not the least alarm,
No son of Erin will offer me harm,
For though they love woman and golden store,
Sir Knight, they love honour and virtue more."

The truth of such a romantic legend must be doubted, but there is an interesting document relating to the same period of time preserved to us, which I shall transcribe from the "Irish Antiquarian researches" by Sir William Betham, which he extracted from the book of Armagh.

"St. Patrick, when ascending to heaven, commanded all the fruits of his labour, arising both from baptism and alms, to be brought to the apostolic city, which in the Scottish language is called Ardmacha; I found it thus stated in the book of the Scots. I, that is to say Calvus Perennis, wrote this in the sight of Brian, Emperor of the Scots, and what I wrote he confirmed for all kings, with his seal of wax." In a note, Sir William remarks, "This passage is written in a more modern hand than the rest of MS.

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The Brian *Emperor of the Scots* there mentioned, was *Brian Boiroimhe*, who, according to the Annals of the four masters, was a week at *Armagh*, in A. D. 1004, and made an offering of twenty ounces of gold on the altar there."

The same learned author tells us, that "the *Book of Armagh* was written in the seventh century, in the pure Irish character, mixed with the Greek, and contains evidence so unequivocal and unquestionable of the history of that early period, as to give it a paramount interest."

He says, "*The Psalter of Columbkill,*" written in the seventh century, is probably the oldest Irish MS. extant. The four gospels of *Dimma*, written early in the seventh century, is perhaps, the oldest in the *pure Irish* character. Another note refers to this passage, "From the writing of the *Visitation of the sick* in *Dimma's* book, and the entry written in the presence of *Brian Boiroimhe* in the year 1006, in the book of *Armagh*, being *precisely the same character*, and *differing in toto from that of the remainder of the M.S.*, commencing on a spare blank part of the vellum, at the end of the gospel of St. Luke, and continued on an inserted membrane, I consider it to have been written long after the book itself, viz. at the end of the tenth, or beginning of the eleventh century." Part II. p. 244.

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## A DANGEROUS BOOK.

MADAM,

As a suggestion is offered in the concluding part of your last Magazine, to watch over the publications which are sent forth among our young people; permit me to request the insertion of the following remarks.

A friend of our's having lent us Count Segur's Universal History, (in French) and being aware that it was read by some young persons in this neighbourhood, I was led to examine its contents; on examination, I found that when he gives a summary of the Bible, in his account of the Jewish people, he introduces some of the Popish errors, as if they were warranted by the Scriptures. For example, in recapitulating the Ten Commandments, he alters the second, so as to open a door for the bowing down to Images; and he asserts in the History of our Saviour, that Joseph and Mary consented together that she should remain in a state of Virginity. He then gives an account of the institution of the Lord's Supper, in which he mentions that our Saviour brake bread and gave it, but says nothing concerning the wine. I have not his book before me, but I believe I am correct.

All corruptions of the word of God seem so very awful, when we reflect on that passage in Rev. xxii.

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18, 19; (which Mr. Scott in his Commentary shews to be applicable to the whole of the Scriptures, although in their primary application, they refer to that part of the Bible which contains them) that I feel assured you will consider them deserving of reprobation from those who profess to reverence the inspired word of the Lord, especially from a clergyman, whose office it is to drive away strange and erroneous doctrines which come within his observation, and who begs leave to subscribe himself,

Madam,

Yours faithfully,

C. P.

[We are grateful to the writer of the foregoing letter, and very gladly insert it, both as conveying a caution respecting an unsound book, and also as furnishing an example which we hope will be widely followed. Another letter from a young Christian lady has also reached us, directing attention to a work that we shall take care to examine and to report upon in due time. This sort of censorship has become imperatively necessary, and when undertaken, we mean by the more youthful of our friends, with earnest prayer to be kept from error, it will insure a two-fold blessing. Ed.]

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## HEAVENLY WISDOM.

MADAM,

AFTER many reflections upon the verse "Walk in *wisdom* toward them that are without,"—after *painful* meditation upon it, from the conviction that *I* little entered into its spirit; I met with the following passage in one of the valuable works of Mr. Bickersteth, and it seems to me so beautiful a commentary on that text, that I am not without desire to lay it before your readers in that light, begging also a fuller exposition of the Apostle's meaning from your own pen or that of some of your correspondents.

"O Christians! may many a voice have to testify of us before the presence of the Lord Jesus, It was thy holy life, thy once unwelcome but patient and persevering exhortations, thy warmest entreaties, thy long-enduring love and forbearance, thy consistent conduct, thy deadness to the world, and thy constant testimony to the Saviour, that at length led my soul to seek him for myself, and to the Lord Jesus who saved me from everlasting destruction, and so he brought me to this glory."

This passage does indeed contain the essence of the "*Wisdom* that cometh from above," with regard to our friends who are still far from Christ. I think

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it must be painful to every zealous Christian, to mark the very different course pursued by those who profess to consider the world as nothing—Eternity all. Few they be who dare to stand forth in simple faith, following the Lamb whithersoever He goeth; bearing constant testimony to Him, to His laws, to His unchangeable love of holiness, few amongst those, even of whom we should be sorry to say, that they *knew* not God. Ask *such* a Christian, why he allows himself in some course of action, which is at least doubtful. He will tell you, that he may not drive further from Christ the souls which are indeed "sitting in darkness and the shadow of death." Why he abstains from warning the careless and the worldly of their danger; he will say, that he wishes not to disgust them by forcing religion upon their notice. Oh! are we to believe that sinners are to be *won* to seek salvation, by learning that God can dispense with holiness, by believing from our example that talents, faculties, influence were given that we might *merely please* one another? Can they learn much of the overwhelming prospect of Heavenly joys, by seeing that they who profess to live in expectation of them, *can* day after day *endure* the fear that any they love may come short of that inheritance. Oh! Christians remember that "Ye are the light of the world." Walk worthy of your high calling. May the spirit of him who said "Am *I* my brother's keeper," be far from *you*. Let us shew that we love the *souls* of our friends better than their present good opinion, that we think them *worthy* the endurance of painful exertions, of trying opposition, of cutting ridicule, perhaps of bitter reproach. Where is the spirit of Him who *endured all* things for the elects' sake?

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Fellow Pilgrims! realize that awful, coming day, when the Lord Jesus shall return in the clouds of Heaven to gather together His saints. Realize the overwhelming misery of all who are *not* saints, and say whether among those who are most dear to you, you will not seek to pluck one "brand from the burning," at all costs, at all hazards. Look to Him who will ever maintain His own cause, and take for your motto:—"They that be wise shall shine as the brightness of the Firmament, and they that turn many to righteousness, as the stars for ever and ever."

Madam, I can scarcely hope that these few remarks will be deemed worthy of a page in your Magazine: should *you* think them so, it is my prayerful desire that they may be blessed to some.

I am your obedient Servant,

W. S. C.

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THE servants who believe that their Lord will return according to his promise, gird their loins, put on their best apparel, and hold all things in readiness: and though the shades of evening should set in, they despair not; and though the darkness of midnight should begin to pass, they slumber not; but keep their lights burning, and hearken in watchful silence to every distant sound that may perhaps give notice of their Lord's approach. And, if they speak, if the silence of expectation be broken, it is to rouse the slumbering, or to ask, "Watchman, what of the night?" or to discourse about the happy meeting: for their Lord has promised to return, and they believe his promise.—*Plain Sermons, by the Rev. A. M'Caul, D.D.*



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## "THE VOICE OF JACOB."

In our two last Numbers we made some reference to this newly-established organ of the Hebrews in London, which came under our notice incidentally, its existence being before unknown to us. We gave what we then believed to be its features, as being "both in respect to its literary, candid and gentlemanly character most admirably conducted." Adding that "towards Christians its tone is exceedingly mild, yet perfectly candid." We were not a little surprised nor a little gratified by seeing this notice quoted in the leading article of the paper for February 4, and as a proof too that the manful, unflinching tone of unequivocal Judaism sustained by the conductors was not, as some of the more cautious of their brethren apprehended, to be construed into an attack on the faith of their Gentile friends and neighbours. It is to calm this "ultra-anxiety" that the Editor says he adduces "*a piece of high-church criticism, as evidence of how our labours are regarded by the very conservators of the dogmas said to be assailed.*"

High church we are not, in the modern acceptation of the word, but in that sense in which we believe our Jewish brother uses it certainly we are: and conservators of the dogmas of Christianity we desire to be, in the same sense, and to more than the same extent, in which we would be conservators of our

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heart's best blood: yet there are few, very few Gentile publications of the day from which we should not turn with high gratification to pause upon the noble independence that breathes through this Jewish newspaper. Speaking of the decidedly national tone of the periodical, the Editor, in the article above quoted, says, "It was designed for our brethren alone, and has been addressed to them exclusively. We are not ignorant of the growing interest felt in the publication by Non-Israelites, (it would have been worse than folly to attempt to withhold it from them;) but we candidly avow the having, in so far as was practicable, avoided publicity, except among those of our own faith; and our having, both directly and through our agents, respectfully declined, not alone subscriptions, but ordinary delivery orders from any but members of our own creed. This admission will, as we trust, prove sufficiently explanatory to our publisher, to editors of the public press, and to other "Friends of Israel," of whose disposition to promote the sale of the paper we have not availed ourselves. There are also several valued correspondents, not of our faith, to whom we return thanks for their literary contributions; but while we might occasionally employ such of these as would interest our Jewish readers, we trust we may be excused in not recognising their general eligibility for our columns. These explanations are given by no means in a churlish spirit; but the fit discharge of the onerous duty which we have adventured to undertake demands the absence of any thing like incompatible obligations, for *we labour not to sell but to serve.*"

"THIS PEOPLE SHALL DWELL ALONE, AND SHALL



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NOT BE RECKONED AMONG THE NATIONS." So spake the Lord, by the mouth of one who, hired to curse Israel, was compelled to pour forth on them a stream of rich blessings. The sort of patronizing air assumed by excellent Gentile christians towards the seed of Jacob is exceedingly offensive in the sight of such 'Non-Israelites' as have taken scripture for their guide, free from the incumbrance of human commentaries: what then must it be in that of the genuine Hebrew, who knows that, howsoever depressed, degraded, scorned of man, his race still form, by divine appointment, the aristocracy of the world; and that as the first patent is irreversible, so is the rank hereditary, and not to be affected by any change of outward circumstances. The Lord may, and does, as of old He threatened to do, suspend their privileges, scatter them abroad, and bar their return to their own unalienable, royal possessions in the land of Canaan; but will He therefore make their return less glorious, or their national distinction, which is to endure as long as the sun and moon before Him, less marked and honoured than of old? Assuredly not; and if we needed any farther assurance that such promise is really given by the Holy Scriptures, we might appeal to that language held in the Jewish newspaper so freely quoted, which stands out in such very marked and extraordinary contrast to the universal —we deliberately repeat it—the universal custom of proclaiming, whether vauntingly or thankfully, a flourishing and increasing circulation, that it struck us at the first glance as one of the most concurrent and striking (the more striking because evidently natural and unstudied) signs of what Israel yet is, and what Israel yet shall be, that we have ever met with.

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So far we pay a just, a heartfelt and a disinterested tribute of unfeigned respect to the Jews; God's distinct people, as we well know, from the calling of Abraham to this day; and God's distinct people as we no less certainly know, to the end of time: but we are not going to compliment their consistency at the expence of our own. This same קול יעקב of A.M. 5602, speaks another language than did "the voice of Jacob" in A.M. 2315, when proclaiming, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. We do not quarrel with our Hebrew brethren for writing and publishing, as they do in this journal, their convictions that the promised Messiah of Israel is yet to come, and is to be a mere man; we do not even place them on a level with the Socinian, who holds the same view of Christ's mere humanity; God forbid we should do so! The Socinian takes up the New Testament, professes to square his faith by it, and sacrilegiously rending from it the very principle of life, turns it into a lying mockery, wresting the whole Bible to his own destruction. The Jew, plainly seeing and honestly confessing that if there be any meaning in language, the New Testament establishes both the Messiahship and the Divinity of Jesus of Nazareth, rejects it wholly, utterly, and unequivocally. In so doing, he puts from him eternal life, which God has given in his Son, and in no other: and it is with deep sorrow of heart that we trace the inveteracy of this unbelief pervading the columns of the Hebrew Newspaper, *because* it pervades the minds of the Hebrew Nation. We are quite sure that herein they do most fatally

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err; and while they regret the spirit of proselytism that so actively works in the bosoms of their Gentile friends, evermore seeking, as they believe, to draw their people into apostacy, and so to extinguish at once their scriptural faith and national existence, we have no desire so strong as that they would bring to the severest test of the law the Psalms and the Prophets, all our 'dogmas,' and decide according to the voice of Jacob, and according to the voices of the sons of Jacob, from Moses to Malachi, whether the voices of the sons of Jacob, from the Gospel of Matthew to the Apocalypse of John, do not harmoniously echo the same divine and glorious truths, in the faith of which the Patriarchs, equally as the Apostles, were saved. Receiving this, they would soon find the error of their own, and the prevailing Gentile notion that Israel so believing must become mixed up with other nations. They never will be so: nationally distinct, and nationally pre-eminent they will continue, so long as God's ordinances of the sun, moon, and stars endure before him: we pity alike the Gentile who asserts, and the Jew who believes the contrary.

On our table, beside the Jewish Newspaper, is a notable specimen of what Gentile impudence, falsehood and scurrility can do, at the instigation of Satan, to insult and aggrieve the ancient people of God. Blackwood's Magazine would not have come under our observation, had not the 'Times' Journal given farther publicity to this most disgraceful libel: and we cannot pass it over in silence. The idle frivolity of the thing might induce us so to do; but under the silliest trifling lurks a malignity of so truly infidel a character, that we cannot help pointing out how remarkably the Hebrew people are selected as

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an ostensible butt for shafts, almost every one of which is levelled, through them, at the most sacred ordinances of God. The Jew is brought forward to be publickly scoffed at; but the Bible and the Sabbath are the real objects of this contumely; so far as any object beyond that of emolument presented itself to the minds of those concerned in writing, publishing and widely circulating this pitiable effusion; which forms Part VIII. in some series, concocted for general edification, and entitled "The world of London."

The very first paragraph is signalized by the following attempt at witticism, the object of it being one to whom not only the Hebrew nation, but every individual possessed of common feeling must look up with the deepest respect, and warmest affection.

"It may be considered strange that we should include our notice of the Jews under the head of foreigners in London, since they are our fellow-countrymen, and fellow-citizens, as *Sir* Moses Montefiore and *Sir* David Salomons (by the way; *Sir* Moses has an oddity of sound about it, reminding us of the *father* of chemistry, and *brother* of the Earl of Cork) can abundantly testify."

This is succeeded by a strangely, inconsistently just and eloquent testimony to the antiquity, the purity, the loftiness of Jewish descent—a rapid sketch of their former greatness, and a confident assertion of their coming prosperity, in the repossession of their own land; after which, as if it was intended to aggravate the bitterness of mockery and calumny, immediately follows a torrent of ridicule and invective with which we do not mean to sully our pages, farther than to point out the peculiarity already re-

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marked on—the inclusion of scripture names, scripture history, and scripture doctrine, in the jeers levelled at the chosen people of God. After a caricature description of the Hebrew physiognomy, we have this passage:

"Here, and hereabouts, *Isaac* kills beef and mutton according to the old dispensation: *Jacob* receives accidental silver spoons, and consigns gold watches, now warranted never more to lose a second, to the crucible, kept always at white heat in his little dark cellar, and *no question asked.* Here, at the corners, *Rebecca* disposes of fried liver and 'tatoes, smoking hot, on little bright burnished copper-platters, to all the tribes of Israel not prohibited by law to eat—that is to say, to all who possess the solitary "browns" wherewith to purchase the appetizing dainty. *Solomon* negotiates in the matter of rags: *Esther* rejoices in a brisk little business of flat-fish fried in oil—a species of dainty in which the Jews alone excel: *Moses and Aaron* keep separate marine stores, where every earthly thing, furtively acquired, from a chain cable to a Cardigan, finds a ready sale: *Rachel*, albeit a widow, dispenses from behind the bar "short" and "heavy" to the thirsty tribes: *Ruth* deals wholesale in oranges and other foreign fruits: *Melchizedec* dabbleth in Hebrew books and tracts: *Absalom* sells opium and Turkey rhubarb: *Mordecai* is a "crimp," the vulture of seafaring men."

But this is nothing compared with a passage that occurs somewhat farther on, not admissible into this book, even for the purpose of exposing the atrocious malignity that it breathes. After representing Jewish females as the sole promoters of the most infamous trade on earth, the writer proceeds "We really think

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a Christian Government might, without any hazard of public odium, string up at the doors of their own dens, Mother ABRAHAMS, Mother ISAACS, and Mother JACOBS." Then he consoles himself that "If this abominable traffic *must* be connived at, *it is better those should have the* MONOPOLY *who have nothing in common with us, save that which the weasel has in common with its prey.*"

Now, if it be asked, why do we bring forward at all such a revolting subject as this, we answer, to save our own souls from the guilt of having seen it circulating, by means of the most popular daily newspaper in England, through a large proportion of the reading families in this, and a vast number in other lands, without an open, an indignant, an unequivocal PROTEST against it. However little we may care to note them, there are most fearful denunciations in God's word against not only the willing instruments of the present mysterious dispensation of wrath towards Israel, but also against such as shall look complacently on, while Israel is persecuted. And is not this persecution? It is; it is far more galling to the feelings of an Israelite than the ancient "tusk-tax" of which this same writer so jocosely speaks: and we may not pass it over in silence; for we find the following words spoken by the Lord God through the prophet Obadiah, "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side; in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother,

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in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. *Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity,* nor have laid hands on their substance in the day of their calamity. Neither shouldest thou have stood in the cross-way to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the Lord is near upon all the heathen (Gentiles): as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." Obad. 10—15. God forbid that we or any of our friends should come within the shadow of this awful curse!

The assertion as to the 'monopoly' is evidently, glaringly, utterly false; and the wanton connexion of the names Abraham, Isaac and Jacob with so foul a charge is really appalling. Did the Author of that paper ever read the words, spoken by Him before whose throne of judgment we must all stand, unto Moses, "Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name FOR EVER, and this is my memorial UNTO ALL GENERATIONS." Exod. iii. 15. And knowing it, can he have dared to make such use of those names, so placed, as inevitably to connect, in the mind of any Jew, or of any Bible-reading Gentile, the great and terrible name of the Most High God with the foul subject on which he was writing? Deliberately we will not believe,

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that he could do this; but if used in levity, surely they are amongst those "idle words" of which a solemn account will be required in the day of judgment. And *why* were they selected at all? merely to lacerate the Israelite's heart with a wound proportioned to the reverential awe with which he regards the name of the Most Highest.

We pass over pages of scoffing, and would just remark on the singular plea in favour of Sunday trading founded on the fact that the Jews having kept the seventh day, Saturday, holy, and rigidly abstained, at a very great pecuniary loss, from availing themselves of the very busiest and most profitable day of the whole week, (wonderful that *weasels* should be so conscientious as to keep aloof just when the *prey* is most abundant, and most within their grasp!) do not judge it needful to break the command which bids them labour six days, and do all that they have to do, by complimenting us with an external observance of our rest, on the first day of the week. He says, "If Sunday trading is an abomination, we cannot see why *we* are liable to penalties in the exercise of that profanation which is connived at among the Jews, only because they CHOOSE to observe strictly their own Sabbath, while openly violating ours." There is something so whimsically absurd in this attempt at logic, that it would extort a smile if it were not a melancholy proof of the lengths to which men will go in resisting God's commands. It also exhibits an instance of what we set out by denouncing; the eagerness to make the Jew a medium of hostility against that law of which he has been the divinely-appointed scribe and depository, the perpetual witness, the faithful conservator, and to

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which at this day he yields an obedience putting the nominal Christian to utter shame.

We have written warmly, perhaps, for we wrote *con amore*, with no other object in view than what we have stated. Our heart's desire and prayer for Israel is that they may be saved; but we would not feign an iota of sympathy and respect to gain access to their good will, even as a means of promoting their welfare. The Jews are not what such shallow observers as this writer in Blackwood suppose, or affect to suppose them; and this will soon be made manifest to all people by means of the press, now that they are availing themselves of its powerful aid: and to prove how little they need the advocacy of Gentile friends, and how fully, how justly they appreciate the high destiny of their race, and from what an eminence they look down upon the paltry attacks of ignorance, malevolence, and conceit, we will conclude this article by giving a passage bearing on the subject in hand, which we extracted from a former number of their leading periodical. It may be useful to some who are misled by prejudice, or by false information, into a very erroneous estimate of the position at this moment held by the Hebrew nation in the midst of us.

"The acts animadverted on, and others of quite as oppressive a character, to which the Jews in various parts of Germany are still obnoxious, deserve undoubtedly any measure of disapprobation; but granting this writer's principle, that Christian people ought, in obedience to prophecy, *to make* the Jews "an astonishment, a proverb and a by word,"—where shall we find an act of tyranny so foul, that the plea of subserviency to the prophetic judgment of God,

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shall not be an available apology for its perpetration. We can happily afford to dispense with protection and intercession of so questionable a character; we have a *safe conduct* of far more authoritative value to show. We do hold a charter older than any other locked up in walled archives; it is written in characters of heavenly brilliancy—even by the finger of God; sealed with a stamp of genuine and acknowledged worth—the word of God's Prophets; and on its page we read the glowing words, visible from the rising unto the setting of the sun,

"HE THAT TOUCHETH YOU TOUCHETH THE APPLE OF HIS EYE,"—ZECH. II. 8.

This is our surety! and "until they can vail this seal from off our bond, they do but offend their lungs" who utter threats against us.

(*From the* קול יעקב. '*Voice of Jacob*,' *Nov.* 12, 1841.)

God grant us all the grace of humility, that He may exalt us in due time! and never let us forget that it was of the Jews that the Prophet of the Lord spake when he said, (Isaiah lxi. 9.) "Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

CHARLOTTE ELIZABETH.

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## ON THE BIRTH OF THE PRINCE OF WALES.

HARK! from the Tower of London,
The cannon's thundering voice,
Bids all the sons of Britain
Throughout her coasts rejoice!
Gladly the proud old city
To waiting realms makes known,
Her's is another blessing,
An heir to Britain's throne?

On, onwards spread the tidings—
The sunny land they gain,
Where England's red-cross banner,
Floats in the skies of Spain;
From the steeps of fam'd Gibraltar,
Again the cannon's roar,
Speeds on the joyful message
To Afric's western shore.

'Tis heard in that lone island
Apart in ocean wide,
Where, England's pining captive,
The world's great master, died:
'Tis heard in that vast mountain
Whose height gigantic forms,
The old world's furthest barrier,
The ancient Cape of storms.*

* Cape of Good Hope,

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Across the southern tropic
On, on, the tidings roll,
And reach the lovely regions
Which gem th' Antarctic Pole;
To every exile's homestead,
O'er desert tracts they fly,
From all her infant cities
Australia makes reply.

Upon the banks of Indus
The glad event is known,
From the heights of Himalaya
To the vallies of Ceylon:
'Tis told where snow-clad winter
On cold Imaus reigns,
'Tis told beyond the Ganges
On Assam's fervid plains.

A hundred towns have hailed it,
Amidst Columbia's seas,
Where lie the Western Indies,
Fanned by the tropic breeze:
The forests of Guiana
The mighty echo wakes,
And it rolls its deep-mouthed utt'rance
O'er the Canadian Lakes.

Quebec, Montreal, Toronto,
Now speed the tidings forth,
Far to the icy boundary
Of the extremest North:
Till they die away in silence
Where, in the realms of frost,
The last faint trodden footsteps
Of England's rule are lost.

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North, South, East, West—wherever
The subject countries pay,
The fealty or the homage
Which marks old England's sway—
Where'er the red cross flutters,
Where'er a tone, a word,
Breathed in old England's accents,
From English lips is heard,

There may the warm thanksgiving
Arise from millions—there
Be breathed from Christian spirits
The Christian's fervent prayer:
For wisdom and for virtue,
And plenteous showers of grace,
To bless the hope of England,
And England's favoured race!

And thou, our royal Infant!
Whose birth such pomp attends,
Of all the earthly honour
That on thine head descends,
Of all thou canst inherit,
To thee, the richest part,
Lies in thine own small kingdom,
Thy Father's, Mother's, heart.

M. A. S. BARBER.

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# ON THE APPROACHING FALL OF THE PAPAL AND MOHAMMEDAN POWER, AND THE CLEANSING OF THE JEWISH SANCTUARY.

By Rev. F. FYSH, M.A.

The object of the writer of this little tract is to show from Scripture that we are living on the eve of great events, which will, ere long, burst on the world, and, it is to be feared, even on many Christians, "*as a thief.*"

1. There are two chronological prophecies which show that *the fall of the Ottoman Empire is at hand.*

The first of these is Rev. ix. 15. "*An hour, a day, a month, and a year,*" are, in symbolical language, equivalent to 391 days and 15 days. On the 13th of June, 1844, the Turks will have had possession of Constantinople 391 years and 15 days. That the Turks will then have a fall may be expected. Whether they will lose Constantinople or not, time will decide.

The second chronological prophecy referring to the Mohammedan power is Dan. xii. 7. "*A time, times, and a half,*" denote 1260 years. The year 1844 is the Ottoman year 1260. The Mahommedans reckon by *lunar* years, commencing with the *Hegira*, or



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Flight of Mahommed in A.D. 622. In 1844 a period of 1260 lunar years will have elapsed from the Hegira. The fall of Mahommedan power may, therefore, be expected about that time.

2. *The fall of the Church of Rome* will immediately follow the fall of the Turkish power. When Cyrus had dried up the water of the river Euphrates, Babylon was taken. In like manner, when the *mystical* Euphrates is "*dried up*," the *mystical* Babylon will fall. See Rev. xvi. 12—19.

But this is not all. From Dan. vii. 25; Rev. xi. 2, 3; xii. 6—14; xiii. 5; we learn that the Papal power is to last 1260 years. In 1844, a period of 1260 years will have elapsed since 584, about which time the "*ten*" kingdoms of Europe sprung up. Pelagius Secundus was then Pope, the first Roman Pontiff who claimed to be *infallible*. He had, therefore, "*a mouth speaking great things, and a look more stout than his fellows;*" (Dan. vii. 20) "*a mouth speaking great things and blasphemies.*" (Rev. xiii. 5.)

It is also observable of this Pontiff that the number of his name, PELAGIVS SECVNDVS, is 666. (Rev. xiii. 18.)

| | | | |
|---|---|---|---|
| P | 0 | S | 0 |
| E | 0 | E | 0 |
| L | 50 | C | 100 |
| A | 0 | V | 5 |
| G | 0 | N | 0 |
| I | 1 | D | 500 |
| V | 5 | V | 5 |
| S | 0 | S | 0 |
| PELAGIVS | 56 | SECVNDVS | 610 |

PELAGIVS SECVNDVS — 666

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He is the only Pope, except SILVESTER SECVNDVS, who, on his accession to the Papal chair, voluntarily chose a name containing the number 666.

We learn from Scripture that, when the period arrives for the fall of the Church of Rome, she will make a desperate struggle to maintain her existence. The "*witnesses*" will be slain, and for three years and a half "*their dead bodies will lie unburied in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*" (Rev. xi. 7—9.) The Church of Christ must therefore expect a fiery persecution.

3. The last point for our consideration is *the cleansing of the Jewish Sanctuary.* (See Dan. viii. 14.) The prophecy of the "seventy weeks" (Dan. ix. 24.) was given to explain (ver. 23) the preceding prophecy of the 2300 days, or 2300 years. The seventy weeks and the 2300 years must therefore have begun together. The seventy weeks commenced 457 B. C.; the 2300 years therefore commenced 457 B. C.; they will therefore expire A.D. 1844.

The signs of the times are in perfect accordance with the predicted cleansing of the Jewish Sanctury in 1844. On this subject we cannot forbear quoting the following extract from the sermon preached by Dr. M'Caul, in the chapel of Lambeth Palace, at the consecration of Dr. Alexander as Bishop of the United Church of England and Ireland in Jerusalem, on Sunday, November 7, 1841. "Never since the destruction of the Holy City were the signs of the times so wonderful as at present. The Jewish people are themselves in a state of the utmost fermentation. In France and Germany they demand a general synod for the reform of their synagogue. In England a



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great and influential party has already expunged from its Liturgy every acknowledgment of the Talmud. In some parts of Europe large numbers of Jews, and of these not a few eminently distinguished by their profound learning, have embraced Christianity. Two of the greatest nations of the earth now unite to erect a bishopric in Jerusalem, and to place in the episcopal chair one who, both after the flesh and after the spirit, is a brother of the first apostle of the circumcision. Signs such as these proclaim that, if the set time to favour Zion has not fully arrived, it can hardly be far distant; and warrant a reasonable hope that the erection of this bishopric at Jerusalem is at least the preparation for the Jewish Church's glory."

It is also observable that in 1844 a period of *seven times*, or 2520 years, will have elapsed from 677 B.C., when the kingdom of Israel was utterly overthrown by Esarhaddon king of Assyria, and Manasseh king of Judah was led captive to Babylon.

Another most remarkable coincidence is that 1844 is a period of *seven times*, or 2520 *lunar* years distant from 602 B. C., when the kingdom of *Judah* was destroyed by Nebuchadnezzar, who took Jerusalem, and left Jehoiakim there on condition of paying him a large tribute. Daniel and his companions were then led captive to Babylon.

On the whole it appears that 1844 is 2520 *solar* years from the destruction of the kingdom of *Israel* by Esarhaddon, in 677 B.C.; that it is 2520 *lunar* years from the destruction of the kingdom of *Judah* by Nebuchadnezzar, in 602 B. C.; that it is 1260 *solar* years from the rise of Papal Infallibility and of the ten Papal kingdoms, A.D. 584; that it is 1260

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*lunar* years from the *Hegira*, A.D. 622; that it is 2300 *solar* years from "the going forth of the commandment to restore and to rebuild Jerusalem," in 457 B.C., that is to say, from the edict given to Ezra in the seventh year of Artaxerxes Longimanus; and, lastly, that it is "*a day, a month, and a year*," or 391 *solar* years from the taking of Constantinople by the Turks in 1453.

These are certainly most remarkable coincidences, and undoubtedly warrant the conclusion that we are on the eve of the fall of Mahommedanism and Popery, and the Cleansing of the Jewish Sanctuary.

In 1844, Jerusalem will have been trodden under foot of the Gentiles a period of "*seven times*," reckoned by *lunar* years; in 1919 a period of "*seven times*," reckoned by *solar* years. The inference appears to be that *the Jewish Restoration will commence in* 1844, *and be completed in* 1919, *or thereabouts.* (Luke xxi. 24.) A period of 1335 *solar* years will then have elapsed from the rise of Papal Infallibility in 584, and rather more than a period of 1335 *lunar* years from the *Hegira*, A.D. 622. The conclusion appears to be that Daniel will then "*stand in his lot;*" (Dan. xii. 12, 13.) that "*the first dominion will come to Zion, even the kingdom to the daughter of Jerusalem*" (Micah iv. 8) that the Saviour "*will appear in glory*" (Ps. cii. 16); that He will "*sit on the throne of his father David, and reign over the house of Jacob for ever, and of his kingdom there shall be no end.*" (Luke i. 32, 33.)

The call of Abraham is fixed by chronologers at 1921 B.C. If, therefore, the Millenium commence, as we suppose it will, A.D. 1919, or *thereabouts*, the

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birth of Christ will just bisect the period from the Call of Abraham to the Millenium.

The improvement to be derived from this subject is given by our Saviour himself:—"*When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh;*" and again, *Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*" (Luke xxi. 28—36.)

[WE have transferred this tract entire into our pages, because we perfectly coincide with the learned and pious author in every part of the view that he has taken, with the exception of the latter clause, removing the end of these fulfilments too far, as we conceive, from their commencement. Our Lord has declared that "the same generation" which shall see these things begin to come to pass, "shall not pass away until all be fulfilled." This we fully believe to be the correct interpretation of an otherwise embarrassing passage; and we are bound to declare that so far from calculating on the postponement of our Lord's return to another century, we believe that, in the common course of nature, very few of those who shall read this page will "pass away" before that glorious event takes place. "Even so; come Lord Jesus."—ED.]

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# PALESTINE.

## LINES WRITTEN ON THE DEPARTURE OF THE BISHOP OF JERUSALEM.

### With Illustrative Notes.

"And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befal me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—ACTS xx. 22—24.

Go, Israel's Christian Shepherd, go,
Speed on thy holy embassy:—
And let thy Hebrew brethren know
The grace, the love that found out thee.[a]

Go to the land renowned of old;
Land of thy Father's ancient race;[b]
The gospel message there unfold,
And there the love of CHRIST retrace.

Lift up the standard of our GOD,
On Salem's holy mount again;
That mount by Gentile sinners trod,
And bearing now the Moslem fane.

Go, greatly honoured Pastor, go,[c]
Fold the lost sheep of Israel's race:

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In JESU's strength we bid thee go,
Forsaking home and dwelling place.

Thine is a favoured lot;—for thou
Canst call them "BRETHREN,"[e] as of yore
Did he who who felt, as thou dost now
His life less dear, his message more.

Go, gaze on Calvary's awful mount,
Go, weep in lone Gethsemane;
And all HIS wondrous love recount,[f]
Who groaned, and wept, and bled for thee.

With words of comfort humbly go,
And speak to loved JERUSALEM:[g]
Proclaim, that, rescued from the foe
Her glory now shall shine again.

Be thou unmoved, though cross or pain,
Afflictions, bonds, or death depend:
All suffering shall be endless gain,[h]
With CHRIST thine everlasting Friend.

Go, Israel's Christian Pastor, go;
Speed on thy glorious embassy;
And let thy Hebrew brethren know,
The grace, the love, that found out thee.[i]

"Go, Israel's Christian Shepherd, go," &c. &c. &c.

(e) The Bishop of Jerusalem, Dr. Alexander, is a converted Jew; and "the consecration of a Jewish Christian, to be a Shepherd unto Israel, is an event unheard-of since the day that Jerusalem was deliver-

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ed to be trodden down of the Gentiles, and forms an era in the history, both of the Jewish nation and the Christian Church."*

"Land of thy Father's ancient race."

(b) We regard it is an earnest of the Divine blessing, that the Bishop of Jerusalem is a Hebrew of the Hebrews, looking for the consolation of Israel; an earnest believer in the promises of God to his ancient people, and especially charged, in the name of a distinguished branch of Christ's holy Catholic Church, to say "to the daughter of Zion, Behold thy salvation cometh." It is amongst the signs which God is now vouchsafing to our astonished eyes, that He will arise and have mercy upon Zion; and it thus directs our faith to that period of blessedness when, on the combined authority both of the Old and the New Testaments, we are assured that the house of the Lord at Jerusalem "shall be called a house of prayer for all people."†

"Fold the lost sheep of Israel's race."

(c) On Monday morning the 8th of November, the Bishop administered the Sacrament to a considerable Hebrew congregation. "The service was most impressive. The fact of a Bishop, a Hebrew, ministering in Hebrew, to a congregation of Hebrews may not unreasonably be regarded as a remarkable sign of the times, and well deserves the consideration of all who wait for the consolation of Israel."‡

* Jewish Intelligence, Dec. 1841.
† Address of the Minister and Congregation of the Jews' Episcopal Chapel. ‡ Jewish Intelligence.

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" In Jesu's strength we bid thee go."

(d) " So convinced am I," observed the Bishop, in his Farewell Sermon, " that I follow the call of my heavenly Master, that I must say, ' I go *bound in the Spirit* unto Jerusalem ;' and though, like the Apostle, I know not what will befal me there, save that difficulties and trials of every kind, official, personal and domestic, await me; there are and will be the trials common to us all, for, ' through much tribulation we must enter into the kingdom of heaven ;' and there will be the trials peculiar to the office, arising from the state of the country and the character of the people; and in proportion as the work is of God, in the same proportion will the fury of the enemy be increased, and we would by no means wish to be ignorant of his devices. Yet, beloved brethren, by the grace of God, I am able to join in the language of the text, " None of these things move me," &c.

" Thine is a favoured lot;—for thou
Canst call them " Brethren," " &c.

(e) It becomes a matter for devotion and praise almost beyond the heart of man to feel, or his lips to utter, when we see that the chosen agent for this godly and final work is one of that nation hitherto scattered and peeled, before whom we Gentiles must eventually fade, to whom everything is promised, and to whom everything belongs, " Who are Israelites ? to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the

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fathers; and of whom, as concerning the flesh CHRIST came, who is over all, GOD blessed for ever."*

"And all His wondrous love recount," &c.

(f) In the wonderful and mysterious providence of GOD, who first called me by His grace from a state of darkness to the marvellous light of the Gospel, and afterwards put me into the ministry, I am now set apart for one of the highest offices in the Church, destined to go to the land of my forefathers. I know not what shall befal me there, save that trials and afflictions abide me, but shall I thereby be discouraged from following the call of my Lord and Master, who has done so much for me? GOD forbid! In holy confidence, and in humble reliance on the mighty arm of the God of Jacob, I would say with the apostle, "I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Christ Jesus our Lord." By that love which I have tasted, and which is stronger than death, I am constrained to go forward, "not counting my life dear unto myself, so that I might finish my course with joy."†

"Speak to loved Jerusalem," &c.

(g) In closing his affecting Sermon, the Bishop quoted the very appropriate words, "And now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may

* Lord Ashley's Letter to the Bishop. † Sermon.

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be delivered from them that do not believe, in Judea; and that my service which I have for Jerusalem may be accepted of the Saints;" and, in his Letter to the Bishop, Lord Ashley replies: "We shall often call to mind with affectionate interest, your last exhortation, when on that memorable night—a night much to be observed of the Lord, you gave us the first Episcopal benediction that had fallen from Hebrew lips for seventeen hundred years, and enjoined us for the 'Lord Jesus Christ's sake, and for the love of the Spirit, to strive together with you in our prayers to God for you: 'This by God's help, we will do: and now, we bid you, in His name, a most devout and hearty farewell."

"Be thou unmoved though cross or pain,
Afflictions, bonds, or death depend," &c.

(h) See Acts xx. 22—24.

"The grace, the love, that found out thee."

(i) Wonderful, mysteriously wonderful, have been his gracious dealings with me: I shall never cease to look back with peculiar interest and sincere gratitude to this country of my spiritual nativity, on account of which it has become peculiarly dear to me. And at this moment of my departure from this happy country to the long desolated shores of the land of my forefathers, I can only express the prevailing feelings of my heart in the language of the Apostle. "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."*

* The Bishop's farewell Address.

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# Review of Books.

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**THE SUFFICIENCY OF HOLY SCRIPTURE AS A RULE OF FAITH.** *A Sermon preached at the Cathedral church of St. John, Calcutta, at an Ordination, holden on Sunday, May* 2, 1842. *By Daniel, Bishop of Calcutta, and Metropolitan of India.*—Hatchards.

A BISHOP indeed, is the Bishop of Calcutta! He has, as he says, lifted up a warning voice: as a faithful Watchman, seeing the sword of Antichrist coming on the land of his birth, and reaching even to the far land of his Missionary labours, he has breathed forth such a trumpet-call, as may well startle all his less wakeful brethren, and prove what urgent need there is for them to see to it that *they* utter no uncertain sound. The Bishop of Calcutta has aimed, in his usual bold, unflinching, and remarkably straightforward way, a tremendous blow at the Tradition wri-

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ters, as he truly calls them; and has shewn what must be the consequence of longer connivance at this establishment of Popery, under the flimsy veil of Puseyism, in the strong-holds of our national faith. God will not forget this labour of love: baffled as the Christian design of this true Bishop may be, and triumphant as the foe may soon become, whom we so traitorously admit into our holy camp, still *he* has delivered his own soul. The sermon is a splendid one, surpassing all his former productions; and we bless God on his behalf. May the Bishop of Calcutta go forward, and prosper!

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**THE TABERNACLE OF MOSES PRACTICALLY CONSIDERED,** *in Sixteen Discourses. By the Rev. William Mudge, B.A.* Nisbet.

It is marvellous how small a portion of the Christian's time and attention, when engaged in searching the Scriptures, is usually devoted to the glorious subject on which Mr. Mudge has produced one of the most delightful volumes we have met with. In his valuable Preface he forcibly remarks on this too general neglect of the Books of Exodus and Leviticus, abounding as they do in Gospel truth, and bearing the most rich and important testimonies to Christ. Many who protest vigorously against the pernicious "Extracts," which by the craft of Popery have been forced upon the schools of Ireland; do, in effect, render their own Bible, all unmutilated as it lies before them, no better than a Book of Extracts to themselves, by rejecting

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a large portion of it from their daily reading. To such we recommend Mr. Mudge's beautiful work for reproof and correction; and to all classes for instruction. In some points there will, of course, exist a diversity of view, where the matter contemplated is avowedly figurative, and where we have no inspired explanation of the minutiæ: but without going fully with the Author in every single particular, we can truly say we do so with as little exception as ever we took to any work within our recollection. His views of the millennial kingdom and glory are at once bright and sober; his Anti-Puseyism vigilant and vigorous; and the whole purport of the work is most emphatically to "please his neighbour unto edification."

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HISTORY OF THE PERSIANS. *From Rollin and other authentic sources, both ancient and modern. With two maps.* Religious Tract Society.

EVERY succeeding day adds interest to whatsoever treats of the oriental kingdoms; and this interest is one that must necessarily go on increasing while the Church looks longingly and the world wonderingly upon the unequivocal signs of a coming SUNRISE that shall banish for ever the shades of darkness. These consecutive numbers of ancient History are valuable in many respects; and the Christian spirit that animates them, the abundant appeals to scripture, supply a feature, the absence of which in educational books of this class is a serious evil.

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"THE KINGS OF THE EAST." *An Exposition of the prophecies determining, from scripture and from history, the Power for whom the mystical Euphrates is being "dried up;" With an explanation of certain other prophecies concerning the restoration of Israel.*—Seeley and Burnside.

THIS is a very spirited and well-written book, on a subject of surpassing moment; and in many respects the author has thrown much light on the prophetic page. He has especially, and we think very successfully, laboured to prove that the British islands are not merely prefigured by "the isles of Tarshish," but that England is, literally and truly THE Tarshish mentioned in so many places, in connexion with ships and commerce. He establishes this position, and several others; but to what he mainly strives to establish we can by no means assent. He considers that, by "The kings of the East," the British East India Company is meant; and in following out this favorite theory he would justify many acts committed in the East, under the authority, or with the connivance of that body, which we hold to be utterly indefensible before man, and highly criminal in the sight of God. This excepted, we can go along with him heartily; and consider the work a valuable addition to the most interesting and important branch of modern literature.

We believe "the kings of the East" to be the Jewish nation: we have always so held; and our opinion is yet unshaken.

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**MEMOIR OF THE CHISHOLM,** *late M.P. for Inverness-shire. By the Rev. James S. M. Anderson, M.A. Chaplain in Ordinary to the Queen, Chaplain to the Queen Dowager, and Perpetual Curate of St. George's Chapel, Brighton.*—Rivingtons.

THE memory of the noble young Highland Chieftain, who for a brief space was permitted to animate our Protesting Band in England, and to strengthen the hands of his Christian brethren in Parliament, is very precious to many who are, nevertheless, ignorant of the loveliness of mind and character pourtrayed in the volume before us. He was indeed, or more properly speaking he is, one of the Lord's rare jewels, which he hasted to remove from this tarnishing world to his own presence above. We never read a memoir that could plead more perfect exemption from the charge of high colouring, or of any labour after effect, than this. On the contrary, we believe that twice the space would not suffice to do moderate justice to the subject, if the beauties of his Christian character were more equally displayed; in point of time, the important change took place indeed, where his biographer has noted it, late in the short period of his mortal career; but during the remaining space of his sojourning he was so burning and shining a light, in his own sphere as well public as private, that we were disappointed in the brevity of the chronicle.

From early childhood the Chisholm was a rare model of filial and fraternal love; of high and honourable manly and generous feeling; and of all that promised well in the world's estimation. But his



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mother had sought for him far higher things than these; and a rich harvest she reaped from her toil. It was through the instrumentality of his gifted countryman, James Edward Gordon—a name dear to every Protestant bosom—that the Chisholm was brought from a state seemingly like that of the young Ruler mentioned by the Evangelist, to the full enjoyment of the Spirit of adoption. We have not space to enlarge so much as we would; but we can promise our readers an ample recompense for the time bestowed in perusing this little volume.

May the Lord raise up among us many such as the Chisholm, to adorn his gospel in high places; and grant to every praying mother such a blessing as, in this precious son, He bestowed on the bereaved and sorrowing, yet alway rejoicing Lady Ramsay.

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**A PLEA FOR THE REFORMED CHURCH**; *or, Observations on a plain and most important declaration of the Tractarians in the British Critic for July*, 1841. *By the Rev. Charles Smith Bird, M. A., F. L. S., late Fellow of Trinity College, Cambridge. Author of 'Lent Lectures on the Church Catechism.'* Hatchards.

ONE good effect has followed from the audacious lengths to which the Romish sect in Oxford have recently gone: they have brought forward such men as the champions of our beloved PROTESTANT CHURCH, as we may well bless God for raising up to her. This "Plea" is a thick pamphlet of 102 pages, written in the most uncompromising spirit of bold,

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faithful, scriptural truth; and exhibiting in colours no less correct than startling, the actual doctrines and designs of our enemies: our *worst* enemies, because they still nominally belong to us, and linger within the garrison for the purpose of delivering it into the hands of more open foes. We thank Mr. Bird for this invaluable defence of our sacred bulwarks; and we pray God that the alarm thus sounded may bring many a Christian warrior to his side, prepared to wield those weapons which are mighty to the pulling down of Satan's strong-holds.

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**WESLEYAN METHODISM CONSIDERED IN RELATION TO THE CHURCH;** *to which is subjoined a plan for their union and more effective co-operation. By the Rev. Richard Hodgson, M. A. Evening Lecturer of St. Peter's Cornhill; and Classical Master in King's College, London.* Hatchards.

We regard this as a very important work, though presented in the form of a pamphlet only. Mr. Hodgson has, with admirable fairness, and in an excellent spirit, recapitulated the circumstances under which John Wesley involuntarily and reluctantly separated from the Church of England; and he has shewn how very materially the aspect of our church, or rather of her ministry, has changed since those days, and how easily, by mutual concession without compromise the breach may now be healed and these our brethren once more united with us. Most heartily do we bid God speed to the truly Christian project? We see no obstacle that might not, under the divine blessing,



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be readily surmounted; and who shall compute the value, to both parties, of such a re-union in these days of rebuke and blasphemy! Mr. Hodgson has most gracefully performed his part; and will realize the blessedness of the peace-makers which will be his for what it was in his heart to do, even should his brotherly wish fail of its accomplishment.

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LETTERS TO A FRIEND, *on the evidences, doctrines and duties of the Christian religion. By Olinthus Gregory, L.L.D. F.R.S.A. Late Professor of Mathematics at the Royal Academy, Woolwich. Abridged from the Second Edition.*—Religious Tract Society.

THIS eminent Christian, and most delightful man, is lately gone where "his works do follow him." Many a handful of good seed has he scattered, which is even now springing up and bearing fruit in our army and navy. The present work is a judicious abridgment of one, the only disadvantage of which was its being rather too lengthy to attract the prolonged attention of the class for whom it was written. It is a fine exposure of the folly and madness of Deism, and powerfully sets forth, in a truly Christian spirit and tone, the firm foundation of that faith whereby we are saved.

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**THE SPIDER.—Religious Tract Society.**

ANOTHER of our favorite series. We hope it may shame many out of their prejudices against this wonderful specimen of creative wisdom.

THE second volume of Professor Paxton's valuable ILLUSTRATIONS OF SCRIPTURE; revised and greatly enlarged by the Rev. R. Jamieson, is published, containing the "Manners and Customs" of the East. The value of these illustrations is very great indeed, and the present edition does much credit to those who are bringing it out.

IN the small way, we have to recommend Mr. Turner's "Hint Wafers," containing texts and references, very well chosen, and likely, with God's blessing, to prove a word in season to some careless eyes.

WE must notice two pamphlets relating to Mr. Sibthorp's apostasy. "A few remarks" on some points contained in his letter to a friend, "by a clergyman of the Archdiocese of Canterbury." And, "A few words to the Rev. R. W. Sibthorp, now a priest of Rome." The former is a Pamphlet, the latter a Tract; and in both the fearful character of the sin he has committed are well pointed out. The Pamphlet is more indignantly, the Tract more sorrowfully, severe. Mr. Sibthorp's frank admission of his early leaning to Popery, he has no doubt, before now, heartily repented of. The "Friendly Visitor" for February, also contains some very feeling remarks on the same subject.

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'OUTLINES of unfulfilled Prophecy;" a small but invaluable pamphlet published by Hatchards, No 2. Here we have our long and dearly-loved friend the Rev. Dr. Wolff, in his first, best element, drawing forth from scripture triumphant proof of the great things that the Lord has in store for "Israel and Judah." Never shall we forget with what fascination the pages of his early "Journals," as they appeared in the numbers of the Jewish Expositor, used to hold captive our attention; until, with tears and supplications we sought the Lord, on Israel's behalf, re-echoing the very words of the ardent young Missionary. It is indeed refreshing to the spirit to meet this our beloved brother on such ground: and, blessed be God! he plants as firm a foot on it, and raises as confident a voice of anticipation now, as when *alone* in the work—for what uninspired man ever wrought with him, and to the same extent of devoted fervency?—he first pursued the path which the Lord opened to him through the land of his fathers. This is a delightful little tract: we hope he will give us many more of the like character; and may the God of Israel remember his love in the wilderness, and abundantly bless him!

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## THE PROTESTANT.

'HERE, uncle,' said I, with a feeling of pleasure such as is not often experienced, 'here is a communication that arrived after every thing else was gone to press; and the stamp of genuine truth is so strongly upon it that we must not withhold it, nor delay the insertion.'

I handed him the letter, and he read as follows:—

MADAM,

Deeply deploring with you the detestable practice of duelling, and that, in a Christian country, there should be occasion for any pledge against its prevalence; I could not but feel unfeigned satisfaction on reading in the last page of your Magazine for December 1841, the resolution of your protestant relative to join an association for the condemnation and ultimate suppression of a crime so fatal in its consequences and abhorrent in the sight of God. With a view to encourage that holy alliance, and to shew how a brave man may still exalt his character by refusing to fight a duel, I beg leave to transmit the copy of an authentic communication in my possession, of which I withhold the names, out of delicacy to the parties that may still be living;

Your Christian Friend,
R. T.

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This was the enclosure referred to :—

*Copy of a Letter from A. R. Esq., a gentlemen who had been much distinguished for courage in military service, to his friend W. S., in consequence of a challenge received from him.*

SIR,

"I must absolutely decline the challenge you sent me yesterday by R——, and frankly acknowledge I dare not fight you. I am very sensible the world in general will call this cowardice, and that the odious appellation of scoundrel will be given me in every coffee-house; but I hope you'll not judge with the multitude, because you have been an eye-witness to my behaviour, in no less than seven engagements with the common enemy. I had then the reputation of being a brave man, and am conscious that I am so still, even when I once more tell you, I dare not fight you. The reasons of my conduct in this affair, Sir, are very valid, though but very few. To be brief, Sir, I had rather endure the contempt of Man, than the anger of my Maker; a temporal evil, rather than an eternal one. In one of the wisest states in the world, there was no law against Parricide, because they thought it a crime which the worst of villians would be incapable of. Perhaps the silence of our legislature, with regard to duelling, is owing to some such reason. What can be more enormous than for men, not to say Christians and friends, to thirst for the blood of each other: nay more—to aim the blow, with a true Italian vengeance, at once both at the body and soul. I hope in the coolness of reflection, you'll think as I do. If otherwise, I am determined to give

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you up to the tyranny of your passion, as I am to remain master of my own."

Yours &c.
A. R.

'Genuine indeed!' said my uncle, as with evident emotion he folded the letter: 'this is a rich encouragement, so far. We know that the greatest revolutions are usually no less remarkable for their small beginnings, than for the important events that follow. More particularly where the matter is of God, for the evident furtherance of his own glory among men, we generally find that he chooses the weak, the base, the despised things of the earth to work his great purposes. Take courage, therefore; go on pressing this most momentous, most sacred object on the notice of your readers; and if there be in them a heart to echo the plea, woman, who has oftener been the immediate cause of these cold-blooded murders than any other creature or thing on earth, may at length prevail to banish a practice so horrible, so atrocious, that nothing less than a Satanic spell can possibly draw men, I will not say into the commission, but into the toleration of it. A blistered head, a straight waistcoat, and a dark room, should be the portion of him who accepts, and a felon's dungeon the award to him who sends, such an invitation to rush into God's presence, with hatred in the heart, and murder, committed or attempted, or at the very best *connived at*, on the hand. I say connived at, because men sometimes delude their consciences into a sort of acquiescence by resolving to receive, but not to return the fire of an adversary. Vain subterfuge! the crime perpetrated or even attempted by that adversary is

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not less condemning to the culprit, because through such forbearance he is not immediately sent to a terrible account. The party so acting may spare the blood of his brother's body, but is verily guilty of the blood of his soul.'

'I know it well; and to me it has always been a matter of wonder that among all the projects for advancing godliness among us a strenuous effort was not directed to abolish this most impious and dreadful custom. Christians seem to think it sufficient if *they*, by God's grace, keep clear of the crime; and hardly venture to hope that God will (they dare not question whether He can) bless with success any endeavour they may make to wipe off the foul spot from our national character.'

'And therefore it remains; and when the Lord makes inquisition for blood we shall know too well, and too late, how deeply this has incensed Him. I bless the Lord for putting it into this Christian's heart to give us such encouragement. I, for one, will persevere.'

'I cannot help thinking, uncle, that I trace more and more the spirit of worldly conformity gaining upon our little body of serious professors. Opening such a book, for instance, as the memoir just published of that blessed servant of the Lord, the late Basil Woodd, and other members of the same family, one seems to breathe an atmosphere so different from that around. Do you remark this?'

'I do; indeed I do. My spirit has been greatly wounded of late by instances of complacency towards the very worst and vilest of public nuisances, in quarters where an opposite line of conduct would have shed a lustre that all the jewelled diadems of

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earth cannot rival. But no more of this: let us lay to heart the lesson, "Cease ye from man:" and let us pray for an increase of grace, both to ourselves and to all who are seeking to glorify God.'

'Now tell me, sir, what you think of the new ministry, in reference to their measures, so far as we can at present judge.'

'I'll tell you, niece, what I think of the new ministry—I think they are taking the straightest path to retreat as far as possible from the blessing of God: and that being the case, what care I for their measures?'

'Indeed! your feelings are changed since our last conversation.'

'They are, because the word of God is not changed. On what terms does He promise to receive favorably a nation and its rulers? "Seek judgment, relieve the oppressed; judge the fatherless; plead for the widow." What does he declare to be an acceptable service, or fast, to him? "To loose the bands of wickedness; to undo the heavy burdens, and to et the oppressed go free: and that ye break every yoke." Oh, never talk to me of the men, or of their measures, who could, by the lips of their leader return a cold negative to the anxious question whether, in their contemplated bill any provision would be made to ameliorate in a small degree the cruel condition of the poor factory slaves! Away with all that their worldly wisdom can devise, while that fearful cry from the withering bodies of over-worked children, and the neglected, perverted, depraved lost souls of all ages and all classes, who are chained to the drudgery of those ruinous mills, without sufficient space allowed for even the attempt to supply an an-

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tidote to the moral and physical poison—while such a cry is rising day and night, and entering into the ears of the Lord God of Sabaoth!'

'Then there is no hope of even a Ten-hour Bill? Ten hours a day is decided to be too short a time for growing children, weakly, half-starved, and, from the stupifying nature of that employment often half-witted, creatures to labour!'

'No, there is no hope for the poor, because there is no heart among the rich, no heart among Christians to plead for the little ones, and the lowly ones of Old England. I tell you plainly, I hold every Christian man who has not signed, and every Christian woman who has not promoted a direct petition to Parliament or to the throne on behalf of these wronged victims of national cupidity, as little else than a dissembler before God.'

'Has every one the power to avoid your startling censure, uncle?'

'Every one, without a single exception, has it in his power, and in her power, at an expense of time and trouble not worth a thought, to stand clear in the matter; and not only to stand individually clear, but to put in motion some of the wheels of a machinery sufficiently active and strong to overturn the whole diabolical system. Ay, and those who slight *our* appeals are the most guilty of all, because they belong to the very class who can exercise most influence in the matter; they have, generally some connexion by relationship or friendship with the parochial and other officiating clergy of the land; and with such as can lead very many of the respectable though not perhaps the high and the wealthy of their neighbourhood to take into their honest consideration the case

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of the factory labourers; and so, in nine cases out of ten, to give a willing assent to the plan of petitioning. It is not that people can do nothing, but that they are not sufficiently roused to attempt doing any thing in the matter. The Devil reaps such a harvest in those regions, that he will go to the extremity of his crafty devices to turn them from such a purpose. If a lady on reading your pages finds her heart moved to go to some male relation or friend who will listen kindly to her plea, and requests him to move in the matter, he will perhaps reply, "With all my heart, if you will tell me what to do, and find some one to take the lead." Here, perhaps, it rests: neither of them may see exactly what should be done, and so it is deferred to a more convenient season, and some other laudable object intervenes, and the affair drops.'

'Tell me then, what, in such a case, should the lady do?'

'Let her take pen and paper, and simply set forth the fact that the undersigned petitioners earnestly desire to call the attention of the Honourable House to the deplorable condition of the labourers employed in our manufacturing districts, and to implore that some law may be enacted, limiting the time of daily labour to a period not exceeding ten hours; together with such other regulations as they shall see best for relieving the heavy pressure of extreme toil, and for securing, especially to the young, sufficient time for that moral and religious instruction, without which they cannot be expected to become either loyal subjects, or any other than dissolute and dangerous members of society. Having drawn this out, let her have it fairly transcribed on an open sheet of large

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paper, with space below, and another sheet pasted to it if needful, for signatures. Let her first ask the clergyman of the parish to give the sanction of his name, and if he refuse, what then? To his own Master let him stand or fall, and she may rest satisfied with having done right so far. After so much has been done for a beginning, it is strange indeed if no one will take her modest petition, and assist to collect signatures by just stating the facts of the case —that tens of thousands are perishing for lack of that which a few, a very few additional hours of rest and refreshment during the week would place within their reach. Such a document, folded large, enclosed in a wrapper open at both ends, directed to some M.P. known to be friendly to the cause, and endorsed "*Petition*" would ———' here my uncle paused, almost overcome by his emotion; and then hastily added, 'it would enable that Christian lady to lay her head on a pillow smoothed and sweetened by the consciousness that, in the sight of the Lord Jesus, and of the ministering angels that minister unto His people, SHE HAD DONE WHAT SHE COULD.'

'May the blessing of the Most High rest upon every individual who acts on this suggestion, and thus considers the poor and needy! May her own family, her own home, her own soul, be refreshed by Him who has given the command for each to do to another as he would that other should do unto him! I cannot conceive the possibility of any Christian putting away a work so easy, so simple, yet so very important and holy. When I look back on those days of untiring effort and ever-burning zeal devoted to the object of Negro Emancipation, and recal the incredulous smiles, the discouraging shakes of the head, the

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grave, rational, logical remonstrances, that came like cold showers upon the ardour of my hopes, while working along with my Christian sisters in that cause, and then behold the result of ENGLISH FEMALE SYMPATHY heartily co-operating with a persevering advocate of humanity within the senate—the British Parliament with one voice declaring African slaves SHALL be free, and voting with one accord the enormous sum of £20,000,000 in compensation to their holders,—oh, I can but weep to think how little of the spirit which then animated us to cheer on a Wilberforce in his blessed path, now appears to encourage his true brother in the cause of justice and humanity, the noble, persevering, uncompromising Ashley.'

'Well, you have told the plain truth to all who read or who hear these pages, and you may rest satisfied that inasmuch as the words here spoken are founded on the word of God, they will prove not to have been in vain. Sir Robert Peel is not the man to stand against public opinion; on a subject moreover where, I will boldly assert, his heart and his conscience are certainly with us. Do you think he can be insensible to the silent appeal of Lord Ashley's noble example, who, with most stateman-like abilities, and with every possible qualification for office, and with a glow of patriotism upon him that would render him peculiarly alive to such a call, still firmly withstood all persuasion rather than encounter any possible hindrance in his work of mercy? No, Sir Robert Peel understands human nature too well to doubt for a moment under what influence his friend acted: he knows that it was not to win man's commendation he made this sacrifice, for the cause of justice and tenderness to the poor, is not alas! one

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where popularity is to be found. Lord Ashley ha only stirred up a hornet's nest to threefold activity against him: and the moral grandeur of the thing is little appreciated, save by those who an discern its spiritual foundation. Let all who can do so, hasten to support this noble advocate of the helpless and the friendless: let no time be lost; not a day, not an hour. The present moment is, in every point of view, the moment for action. Feelings excited, and feelings carried practically into operation are different things. Many a one who says, "I'll see to this to-morrow morning," will awake, very little inclined to move a step in the matter; but the person who at once takes that initiatory step, if it be but the making a rough draft on paper of what is to be done, with prayer to God, will have something tangible to proceed with. Sir Robert may legislate upon corn-laws, till corn grows in Parliament street; I don't believe he will make one successful move, while he thus hardens his heart alike against the command of God, and the cry of his fellow-men. Cheap bread! Ah, the bread that perisheth will avail but little where souls are starving, and bodies wasting away in depravity, distortion, and disease. Not a word on any other topic now: we have pitched the note, and may every corner of the land echo the strain; and every post-office in England, Ireland and Scotland open its receptacle for the well-attested demand, "Give us justice for the factories, and a TEN HOUR BILL!"'

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THE

# CHRISTIAN LADY'S MAGAZINE.

APRIL, 1842.

## JUDAH'S LION.

### CHAPTER XIII.

No real amendment took place in the health of Mr. Cohen; his debility increased, and a feverish tendency bespoke the danger of continued exposure to a relaxing climate. A few days decided his plans; and finding that the man-of-war still remained in the port of Valetta, and that an opportunity presented itself for returning thither by a shorter route than he had anticipated, he resolved on availing himself of it. Their approaching separation rendered every hour precious to Alick that he could pass with his father: consequently all excursions were suspended in which he could not join without fatigue.

Da Costa, however, managed to render their limited sphere of observation very interesting, by the rich store of local and historical knowledge with which his mind was furnished, and his intimate acquaintance with the characters both of the country and the



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people around them. The Bazaar of Jaffa was a favourable spot for the display of such information; and Charley's inquisitiveness was sure to draw it all out. Da Costa was fond of children, and this Irish boy quite won his heart; to the surprise of his parents, however, Charley remained true to his decided preference for Alick. He warmly returned Da Costa's affectionate regard, but a smile from his first friend was evidently of more value in his sight than all that the really fascinating stranger could do or say to please him. This was the more remarked by Captain and Mrs. Ryan, because Alick was become so habitually silent and thoughtful, that it formed quite a contrast, not only to his lively countryman, but to his former self. Charley often stood beside Da Costa, or sate on his knee, listening with delight to his animated conversation; but he was sure to steal away before long, and to settle himself in his old station, his bright curls spreading on Alick's shoulder, and his eye frequently turned to discover how his friend enjoyed what was passing around them.

'Dear child!' whispered Mrs. Ryan to her husband on one of these occasions;—'They say we are a fickle people, unstable in our attachments; but that babe is a living contradiction to the assertion. Do but look how lovingly he watches every turn of Alick's countenance.'

'I do observe it, my dear; and it affords me more satisfaction than you are aware of.'

One of the first visits made by the party was to the reputed house of Simon the tanner. The consul to whom it belonged had given a ready permission to explore every corner of the old ruin, which was, indeed, a work of no difficulty.

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'And is this Simon's house?' asked Charles, in a tone where doubt and disappointment seemed to predominate.

'So they say,' answered Da Costa.

'Ah, but do you your own self say it is?' persisted Charley.

'How can I tell? Or, indeed, what does it matter, so long as people agree to believe it i; and so are equally pleased, whether it be true or false.'

'Oh, but people shouldn't be pleased with what is false,' answered the boy in his quick way; 'and nobody ought to agree to believe a lie.'

'If you don't look sharp after this lad,' said Da Costa to Captain Ryan, 'he'll fight his way out of all'—he checked himself, and added, 'he will believe no more than can be proved on unimpeachable evidence.'

'So much the better,' answered the Captain; whose eye had just then caught the figure of a Maltese sailor, performing a variety of crossings and genuflexions in front of the ruin, with a string of beads depending from his wrist.

Da Costa turned again to Charley. 'Now suppose it to be all true, and that this is *bona fide* the house where the tanner lived, what is there in it to make you happy in seeing it?'

'I don't know what *bona fide* is, sir; but I like to see places where things happened.'

'Well, I have helped many to a sight of this place; but I confess I don't exactly know what happened here. Can you tell me the history of this renowned tanner?'

Charley's eyes sparkled: 'Oh, it isn't the tanner



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Mr. Dockster,' (so he called the Jew)—'we know nothing about him, only his name; but Peter lodged here: and he went up to the top, there, to pray, and —stop, I'll read it; for I shall make a jumble if I try to tell you all.' He borrowed his papa's Bible, and read the particulars, to which the other listened very attentively, as did both the Cohens. Having ended, he shut the book, and said, 'It all comes to this, Mr. Dockster; up to that time you Jews had the true religion all to yourselves; but here, here,' and he looked joyfully up again to the dark, dull pile of broken building, 'we poor Gentiles were let in, you see.'

'No, no;' said Da Costa, involuntarily, as he turned away, with a look of displeasure not usually seen on his cheerful countenance. Captain Ryan immediately asked, 'Do you mean to deny that a participation in your spiritual blessings was promised to the Gentiles?'

Da Costa answered in Hebrew, "You only have I known, of all the families of the earth."

'True; at the time those words were spoken, no nation upon earth, save Israel alone, knew the true God, or were acknowledged by him as his people: but, versed as you are in the scriptures, a moment's reflection will bring innumerable passages to your mind where, through you, a blessing is promised to Gentile lands. Take, for example, the promises given, and continually repeated to Abraham himself. "In thy seed shall all the families of the earth be blessed." How do you explain this?'

'It is not yet accomplished,' replied Da Costa, evidently not wishing to prolong the discussion which he had inadvertently provoked; but seeing his opponent by no means disposed to let it drop, he added

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with some warmth, 'I never can, I never will for a moment credit the tale that any part, not to say the whole of the law delivered with such terrible signs and awful sanctions to my fathers, through their great leader, Moses, was abrogated by the visionary appearance of a bundle of beasts to an obscure fisherman on the top of a house,' and he looked scornfully up.

'In the first place,' said Captain Ryan, 'nothing was abrogated in the way you mention. A remarkable vision bearing upon a particular branch of the national dispensation, was so explained to Peter's understanding as to induce a ready obedience to the voice that bade him go and bear tidings of salvation to a Gentile enquirer. The visionary sheet with its contents descended from heaven, into which nothing defiling can enter; and the lesson impressed on his mind was that God had cleansed them. The whole was typical and beautifully expressive. As to the individual being only an obscure fisherman, Moses was nothing greater in the world's estimation, when keeping sheep on the mountain where the Lord first appeared to him. Moses, himself an Israelite, was divinely instructed to proclaim to the people of Israel their approaching deliverance from the land of Egypt, the house of bondage. Peter, also an Israelite, was divinely commissioned to announce to the Gentiles that unto them too was granted repentance unto life—deliverance from the far worse bondage of Satan. Nor were the signs that confirmed the divine mission of Peter less marvellous than those vouchsafed to Moses—nay,' he added, as Da Costa, with crimsoning cheek attempted to interrupt him; 'hear me out. The powers given to such as believed, in

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those days, were as marvellous as any on record. They spake with tongues of which they were before wholly ignorant; they cast out devils, they healed the sick, they recalled the dead to life. And more, ay far more than all this, Da Costa, they prevailed so to plant this hated, persecuted religion, without the aid of sword or spear, without the aid of regal power, or an atom of worldly influence, without even the aid of human wisdom or learning, or skill, that not all the powers of earth and hell combined could resist the progress, or shake the solidity of the work. Oh, believe me, what you scorn as a bare invention of man, is but the continuation, the completion of God's glorious work, begun in the Mount Horeb, finished on Mount Calvary, and yet to be proclaimed and established throughout the world from the summit of the Mount of Olives, when the feet of your glorious King and ours shall there stand, and his voice be heard, and from his presence the ungodly, like smoke, shall vanish away. "And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one."'

He gave the text in Hebrew; and as he stood facing the fiery Israelite, with a look, tone, action not a whit less fiery than his own, Da Costa's countenance softened into an expression of gentle kindness, evidently no less natural to it than the high determination of the preceding moment. 'Well, Ryan, I, for one, shall rejoice to see you, and such as you, partakers in the blessedness of that glorious period which you seem to see at once so clearly and through so wrong a medium, that your faith furnishes me with the most puzzling enigma I ever tried to read. Many have talked in my hearing of the same thing that you

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continually dwell upon; but they speak after such a cut-and-dried fashion, with unmoved muscle, lack-lustre eye, and measured, meanless tone, that the manner is sufficient antidote to the matter of their discourse. You, on the contrary, fairly boil over from the workings of a mind thoroughly heated by its subject. You are in earnest,' he continued emphatically; 'and I can only account for your having such an evident part in our high anticipations by remembering the national claim to consanguinity which I believe you really possess. So, my dear fellow, on this accommodating neutral ground we may for the present take our stand; and time will settle the rest.'

Alick looked hard at Captain Ryan, as if to read his thoughts; and the latter said, 'Not so, Da Costa: there is no neutral ground for either of us to occupy. The King whom we both expect will be to us a king of terrors if we regard him not in all the bearings of his threefold office, Prophet and Priest, equally as King. As Prophet, he must have somewhat to teach more than Moses directly taught; for to Moses God saith, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Again, as Priest, he must have a calling higher than that of the Levitical priesthood, higher than Aaron, for David distinctly says, "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek." Now Melchizedek was, as you will see here, (Genesis xiv. 18,) king of Salem, and priest of the Most High God: he blessed Abram

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in the name of the Most High God: he praised the Most High God for delivering his enemies into his hand; and now, Da Costa, what did Abram unto Melchizedek?'

Da Costa, who was deeply examining the Hebrew text, which Ryan all along had quoted, supplied the answer from it. '"He gave him tithes of all." But I don't see the slightest connexion between this and what we were talking of.'

'Wait: we are talking of Messiah the king, whom I assert to be also the Prophet like unto Moses, and the everlasting Priest, after the order of Melchizedek. I have said that the promised Prophet must have a farther revelation to make after that of Moses: and I am shewing that the predicted Priest, being after the order of Melchizedek, must have a priesthood higher than that of Aaron; for Abraham, the fore-father of Levi, and of every tribe of Israel, received a blessing from, and paid tithes to, this Melchizedek, who was a vivid type of the Messiah, for as a king, the king of Salem, king of Peace, he met and greeted Abraham; as a Prophet he announced him blessed of the Most High God, and as a Priest he received at his hand the tithe of his spoils—the exact provision afterwards divinely appointed for the Levitical Priesthood. Out of your own scriptures I draw these truths; I lay them before you; I tell you that in him for whose second coming I look, I find all the prophetical, priestly, kingly character combined in glorious harmony, and shining forth with divine effulgence; and I tell you, too, that unless we thus recognize him, neither Jew nor Gentile can hail his appearing otherwise than as the signal for their immediate and everlasting destruction.'

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'You are master of your subject,' said Da Costa; 'whereas I, having nothing at hand to which I may refer, and being but indifferently read in the subtleties of these controversial matters, stand at a manifest disadvantage. Yet had I even my travelling book-case within reach, I would answer you.'

'Da Costa,' said Ryan solemnly, laying his hand on his shoulder, 'the coming for which we look may be instantaneous; or, by a stroke, sudden and unexpected as the midnight-flash, you may be removed into the world of spirits; and in either case you must answer for yourself—an answer on which hangs your eternal doom. Oh, will it suffice you then to talk of a book-case, when the thrilling enquiry is put, "Why didst thou not believe the writings of Moses, of David, of all the prophets, when, taught by my Spirit, they testified of me?" Here, in this narrow compass lie all the books we require. By Jews, by Jews alone was every word written: *you* gave us the bread of life, and why will you perish with hunger while a grateful Gentile believer in your own glorious Messiah implores you to eat and be satisfied: to look and live!'

Tears started into the eyes of the ardent Christian soldier, as, pressing the sacred volume against the bosom of the Jew, he gazed upon him with all the yearnings of one who sees his dearest benefactor perishing and refusing to be rescued. Da Costa's eyes were wholly shaded by the long dark lashes that fell over them, bent as they were on the ground; and it was impossible to determine by what species of emotion his cheek was blanched, his brow knit, and his lip compressed. It might be smothered wrath; it might be wounded pride, it might be an awakened

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fear that all was not safe with him: be it what it might, all was for some moments silent and still throughout the group. Mrs. Ryan's heart echoed the prayer which she knew her husband was silently breathing on behalf of his Hebrew friend. Mr. Cohen, seated on a broken fragment, was deeply pondering what he heard; and Alick, in whose arms little Charley had fallen asleep through fatigue, had his countenance lighted up with a gladness which he seemed desirous of checking, or at least of disguising, but he could not. He had longed to witness a direct attack on either side, where little more than light skirmishing had hitherto taken place; and so far his wish was gratified.

'The Gentile,' thought he, 'takes all his arguments out of the New Testament without owning it. I have read all that about Melchizedek in the Epistle to the Hebrews, or I am much mistaken, but Da Costa thinks it is all new. Why does not he read for himself, so as to remember it? And why does he not now give a reason for disbelieving what the other says? Oh, that I myself knew how much to believe, and how much to reject of these things!' The consciousness of unsatisfied doubt again saddened his looks; and before any one could remark the smile of pleasure, it had passed away.

'What a persevering fellow is that Irishman,' said Da Costa the next time he was alone with Alick. 'Of just such stuff, I should imagine, were the proselytes of other days made; noble, aspiring tempers, who hovered about Judaism like the moth around the flame, till they were caught and blended with the all-conquering element.'

'Were you in any way staggered by his arguments?' asked Alick.

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'No; but I was, mortified at being unable to answer him, through my imperfect knowledge of a book in which we ought at least to be as well read as any Gentile. Of course, he got his interpretations from commentators of his own creed; and he has studied them to good purpose.'

'No, he told me the contrary; he was on service, thinking of nothing but military fame, knowing and caring nothing about religion of any sort, when by some means he got alarmed as to the state he was in before God. It was in a wild part of India, far from any minister, or any books except the Bible; and for a year that was his only teacher, his only comfort. He there learned all that he knows of religion, and on returning home, instead of sitting down, as he says, to find out what other men had thought of the matter, he tried to rouse the minds of those around him who had never thought about it at all. He declares it was the Bible alone that led him to take such an interest in our people; and from that he gets his arguments to prove that we are in darkness.'

'In other words, he comes to our armoury for a sword to cut our throats with.'

'Yes; and to tell you the truth, I think it a pity we don't go there ourselves for a shield to defend them.'

'That's true: but he refers only to the written word, whereas we have the oral law, equally binding, and requiring a vast deal more study than you or I could bestow to acquaint ourselves with it.'

'Still,' said Alick, 'as he neither quotes nor recognizes any thing of ours, but Moses and the Prophets, I don't see why we should not enable ourselves to meet him there.'

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'But we cannot rightly interpret these books without the help of our learned Rabbis, who devoted their lives to the discovery of hidden meanings, not discernible to such as we.'

'Then they are not discernible to him,' rejoined Alick, 'so we shall still be on a par. Besides, to tell you the truth, I do not think that God would so write his book as to make falsehood appear on the face of it, and leave truth to be discovered only by those who have learning, and leisure for intense study.'

Da Costa shook his head: 'Have a care, Cohen; you are on dangerous ground.'

'No, I think not; take any passage in the prophecies, touching our national preservation, restoration, triumph and perpetuity—we understand, we believe, and rejoice in it. But listen to a Gentile commentator, you will hear him setting aside the plain meaning as figurative, typical, and all that; and claiming for himself and his uncircumcised brethren, what God has promised to the seed of Abraham alone—and all by virtue of a hidden meaning!

Da Costa was struck by this argument, 'you are right, my lad: there lies enough on the surface for us to glean a profitable harvest. Shall we begin to study in earnest, à la Ryan?'

'I am past beginning: I have been at it pretty hard for weeks.'

It was agreed that they should read the Hebrew scriptures together daily; and Alick felt happier than he had done for some time: nor was his pleasure lessened when Da Costa proposed that they should occasionally look into the New Testament to see, as he said, how the Christians contrived to twist to their

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own purposes and meanings the words of truth. 'With all my heart,' said Alick: 'but just remember one thing, Da Costa: I have a great dislike to calling names.'

'You are right,' replied the noble Israelite, 'scurrility can form no part of a gentleman's religion; from me you will hear no word of railing reproach, in reference to what we both most heartily disbelieve and detest.'

Alick could not stand this appeal to his honesty; he boldly said, 'I am far from being persuaded that I am bound to detest what, however, I cannot say that I believe: the character of Jesus is a very lovely one, so far as I can see; and surely I may regard it with respect, while rejecting his claims to the Messiahship.'

'You will see there is no medium,' observed Da Costa, very composedly. 'However, our plan will put an end to your doubts, if any exist; for I know no better way to guard a man against these idolatrous inventions, than to investigate the clumsy fabrications on which they are grounded. I found it so myself; a cursory perusal of that book which they have presumed to bind up with our sacred writings, left me full proof against the theological devices of all the Nazarenes beneath the sun.'

The eve of Mr. Cohen's departure was spent chiefly in private discourse between him and his son, 'I wish you, my dear boy,' he said, 'to cultivate the friendship of Da Costa; for he is the very soul of integrity, and in every way a delightful, a valuable companion for you: yet in my own place I would prefer leaving the Ryans, as already settled; not only because they have sacrificed their convenience

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and altered all their places for our accommodation, but that, really, I find my respect for, my confidence in them, daily increased. For myself, Alick, I am not so strong as I was, nor can we penetrate the decrees of the Most High, as to whether He will revive and restore me or otherwise: but this I know, that my firm trust is in Him who has not said to the house of Jacob, Seek ye me in vain.

After a short silence, which Alick had not power to break, Mr. Cohen asked, 'What was the name of that honest Gunner on board our old ship?'

'Gordon, sir,' answered Alick; in whose bosom the question excited other emotions besides that of pleased surprise. Much excellent advice, and expressions of paternal love on the one side, responded to by promises of obedience, and the overflowings of grateful affection on the other, closed this interview. Alick scarcely slept that night: prayers for his dear father, and thoughts of home that almost tempted him to insist on returning, occupied the hours. But at early dawn he was roused by the voice of Da Costa, who spoke of an arrangement made with the Ryans to start for Jerusalem on the following day; and this, as he conjectured it would, greatly softened to Alick the pang of bidding a long farewell to his fond parent. As the little vessel scudded away from the land, the two young Hebrews mounted a rising ground, to gaze on its lessening sails; and Da Costa exclaimed, 'Lord, how long? Still must the children of thy chosen come to these shores, the guests of a day, and depart into renewed exile? Oh, when wilt thou set thine hand to gather us from the four winds, and plant thy people once more upon the holy mountain, Jerusalem! Lord, how long?'

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No time was lost in arranging for the journey forward: and with many delightful anticipations of what was in store for them, the strangers—that is to say Mrs. Ryan, Charley and Alick, watched the progress of preparation in which Da Costa took the lead. Horses were provided, and a little seat for Charles was, by the clever contrivance of his father, so arranged on the front of his own saddle as to secure the boy both from danger and the fatigue he must otherwise have encountered, unless,—which he would by no means consent to,—he was so carried as to deprive him of a look-out on all sides.

'I will see every bit of the country, so I will,' said Charley; 'for it is God's own land, and there is no other like it all over the world.'

'The earth is the Lord's,' remarked his mother; 'and every country throughout the whole world is His.'

'I know it, mamma; but not like this. Everybody has other places, but nobody has the Holy Land.'

'I should like to hear you make that out,' said Da Costa, who was improving the fashion of a cap to defend the little fellow's eyes from the hot sun.

'I can't make it out very well for you, Mr. Dockster, but sure I know what I know, and I know what I think, though I can't put it in words.'

'Well, but try, Charley: let us know what you think too.'

'Why then, didn't God give you this land all to yourselves entirely, Mr. Jews?' asked the boy addressing his two friends.

'Ay, that he did,' answered Da Costa; and Alick added, 'every inch of it, Charley, to Abraham, and to his seed after him, for ever.'

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'That's it, that's it,' shouted the little boy, taking a jump like a young kid. 'He didn't give it to any body else then.'

'Never—never!'

Here the little fellow's countenance changed to great and serious earnestness; he glided up to Da Costa, and taking hold of the end of his sash, said, 'Have you got the land now? have you?' and without waiting for a reply, he went on, sorrowfully shaking his head, 'No, you havn't, you havn't got it—

> The cedars wave on Lebanon,
> But Judah's statelier maids are gone.'

The well-remembered lines made Alick's heart thrill. Da Costa, who had never heard the child quote them before, seemed overwhelmed with astonishment. Charley then, with great rapidity, went on: 'So it isn't any-body-else's, and you havn't got it; and it's just like my blue coat that was made too big for me, and mamma keeps it locked up till I grow bigger: and its mine, and nobody else's; but its mamma's till I get it—and so, and so,—that's what I think, you darling of a Jew!' and then, by means of Da Costa's sash and arm he climbed up,—a manœuvre that Alick had taught him—and hung round his neck.

'Well said, my boy!' exclaimed Captain Ryan, who with ineffable delight had listened to his explanation. 'This land *is* the Lord's in a most peculiar sense indeed; and in proof that howsoever it may be occupied during the interval of his dear people's dispersion, it actually belongs to no other race, he shuts up its fertility, withholds the corn, the wine, the oil, the milk and the honey, and every thing that constituted it the glory of all lands, locking it up—no

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expression could better describe the thing—until the time comes for the renewed occupancy of those to whom it so truly appertains. What say you, Da Costa?'

'I say, Captain Ryan,' answered the Jew, who had all the while been caressing Charles most fondly, 'that a man with such arrows as *this* in his quiver, may well stand in the gate, and face every enemy. The blessing of the race you love be upon you, boy! there is more in that young mind than I can fathom.'

They set out, and all was sunshine around them. How often does the morning beam rest brightly where, before evening's fall, the clouds shall gather, and the storm burst, and desolation overspread a path where the pilgrim looked only for peace and joy!

C. E.

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SHINE forth from thy place, O our King! and reign over us, as we hope in thee. When wilt thou reign in Zion! Speedily in our days inhabit it for ever and ever. Thou shalt be exalted and sanctified in Jerusalem, thy city, throughout all generations, and all eternity. May our eyes behold thy kingdom, according to the word that is written in thy mighty songs, by the hands of David, thy righteous anointed. The Lord shall reign for ever: thy God! O Zion, unto all generations. Hallelujah!

*Sabbath Morning Service of the German and Polish Jews.*



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## FEMALE BIOGRAPHY OF SCRIPTURE.

### JEPHTHAH'S DAUGHTER.

"HIM that is weak in the faith receive, but not to judge his doubtful thoughts. Who art thou that judgeth another man's servant, to his own master he standeth or falleth, yea, he shall be holden up, for God is able to make him stand." From the day when Jephthah uttered his rash vow "before the Lord" to the present hour, men have needed and will ever need this strong remonstrance of the Apostle. Mistakes in religion, fatal as they are to individual virtue, and to national advantage, have from the beginning been permitted to arise, and for this reason among others, that men might learn to judge themselves with scrupulous exactness; and to practice forbearance towards the infirmities of their weaker brethren.

There is a strange contrast in the manner in which mistakes in religion are treated by the word of God, and by the decisions of men. Man views the sins of his brethren, with more leniency than their religious weaknesses. The arrows of God, on the contrary, are sharp against all ungodliness and unrighteousness of men, while his word is without reproach to the weak in faith, or to the superstitious in practice. God's Prophet is not commissioned to upbraid the new convert Naaman, because he dared not absent himself in his official capacity from an idol's temple;

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nor shew by his conduct, that he deemed an idol nothing: neither has the Spirit of God left on record any express condemnation of that superstitious Israelite, who strove to bring home a blessing to his household by making to himself an ephod and teraphim, and hiring a Levite to be his priest. It is true the blessing in the latter case did not follow. God (whom doubtless Micah intended to serve and thought to honor) stripped him by a providential visitation of the unauthorized service he had set up; and taught him, though by a painful experience, what he might have learned from the law had he been better instructed in it: and had known or remembered that it was written, "take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest: but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee."

In that long roll of confessors, martyrs and heroes enumerated by the Apostle to the Hebrews; there is scarcely one name recorded, but had some blemish attached to it: some deviation from a path usually direct and upright: some misapprehension of the understanding, some perversity of the will, leading the servant of God into error on the right hand, or on the left. And what are we that we should be better than our fathers? What are we that we should expect even from the true servants of God, perfect conformity to all truth in the heart, and consequent freedom from all infirmity in the practice. It is not without a cause, that the roll of confessors to the faith, inscribes such names for instance, as Samson and Jephthah; that so we may learn not to brand with



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the title of hypocrite or designer, any whose belief or practice differs by some varying shades from the standard commonly received by the church of God.

The story of Jephthah's sacrifice is involved in a deep obscurity; which it seems to have been the divine pleasure to enfold around one portion of a life, in many respects honorably devoted to the service of God. For centuries the world has been divided as to whether the vow which he uttered "before the Lord" was fulfilled literally, to the extent of slaying his only child; or whether he kept it in a figure by devoting her to a state of perpetual virginity: a sentence, which in the estimation of Jewish females, would probably have been as much dreaded, since the passionate desire of offspring was the leading feature of their minds. The weight of evidence undoubtedly inclines to that side which supposes the daughter of Jephthah to have been put to death: and it is certain that both among Jewish and Christian authorities, this is the generally received opinion. At the same time we are well assured that nothing could have been more abhorrent to the divine will, than to have human blood shed in mistaken zeal to fulfil the sacred obligation of an oath. The law expressly forbade the sacrifice of children by their parents, in imitation of the practice of the heathen. "There shall not be found among you any that maketh his son or his daughter to pass through the fire;" and the desolations that attended the destruction of Jerusalem, are chiefly ascribed to the abominations of Manasseh in having shed innocent blood very much, which the Lord would not pardon.

In considering attentively the birth of Jephthah, there is much which would lead us to expect to find

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in him, one imperfectly instructed in the divine oracles; and unpractised in the fulfilment of those ritual observances, which the law enjoined upon believers of the Old Testament dispensation. He rose to eminence at a period when the unsettled state of the tribes through foreign invasion, and frequent domination of their intestine foes, must have gone far to preclude the possibility of regular attendance upon those yearly feasts in Shiloh which were the great means of keeping alive the knowledge of God's laws among the Hebrew race, and their consequent obligations to his service. The land of Gilead, too, was both remote from the place of the tabernacle, and most open to the inroads of foreign aggression. And besides this, the truth and service of God had already been corrupted under the administrations of the profligate sons of Eli; and men had learned (that lesson fatal to national faith and individual virtue) "to abhor the offering of the Lord."

The brethren of Jephthah, envious perhaps of his valour and conduct, as well as on account of the stigma attached to his birth, forcibly "thrust him out from their father's inheritance," and compelled him to become an exile from the land of Gilead. In this exigency there was but one course open to "the mighty man of valour;" viz. to become captain of one of those predatory bands, which to this day exist in the East; exercising a petty warfare for the sake of subsistence; held in esteem by those whose territories they defend; and who, for this cause, gladly become their tributaries; and following, (like those soldiers of fortune, of whom we hear so much in the European middle ages) a supposed lawful profession; combining emolument with glory. Such a Captain

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David became, when it was no longer safe for him to resume his pastoral toils at Bethlehem; nor to remain within the precincts of the court or camp of Saul: and his strict honor in adhering to the established laws of this order; his temper, in refraining from retaliation when it was in his power to injure or destroy his ungrateful master; his liberal largesses to his friends and followers; and his habitual abstinence from self-enrichment, are the themes of the sacred penmen who depict his history; as well as the subjects of modest allusions in his own verse.

The reputation which Jephthah had acquired previously to his flight from Gilead, induced numbers of the bold, enterprising and ambitious, to follow him into the land of his exile, and form themselves into a band under this great leader. Much the same account is given of these, as of the fugitives who sought the hold of Adullam. "There were gathered vain men to Jephthah, and went out with him." What exploits of valor they performed, we are not told; but as the land of their abode bordered on that of the Ammonites, it is probable that their warfare was chiefly with that people, and the reputation for successful warfare with those ancient enemies of Israel, would be sufficient to account for the respectful deputation sent by the Gileadites to implore Jephthah's aid, when threatened by a general invasion of the children of Ammon.

That Jephthah had conduct as well as valour to recommend him to the office of chief magistrate of the tribes west of the Jordan, is evident from the manner in which he commenced those retributive hostilities which terminated in the total subjection of Ammon. The moderate tone of his embassy, sent to enquire

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the reason of the invasion: and his manly vindication of the false charge that "Israel had taken away" the land of the children of Ammon, "when they came up out of Egypt;" is as indicative of the wise enlightened statesman, as his great military successes are of the brave and expert commander. "Howbeit the king of Ammon hearkened not unto the words of Jephthah, which he sent him. Then the spirit of the Lord came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead, he passed over unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering."

The vow was probably private, as was Jacob's at Bethel, and Hannah's in Shiloh; when "Eli marked her mouth. Now only her lips moved, but her voice was not heard:" nevertheless this did not make it the less binding on the conscience, either to fulfil or to have the guilt of its rashness expiated. From the wording of the vow, it would seem that Jephthah must have had his daughter in view when making it. We have many intimations from scripture to shew that from the days of Jacob to the times of the prophets, it was customary for the Hebrew women to welcome the return of any member of their family, and to solace their departure, with songs and tabrets; and this more especially when the individuals so addressed had been the instruments of national deliverances. Was it that Jephthah had learned so much

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of the creed of the heathen while living among them, as to become imbued with that belief, (so prevalent from the earliest periods) that the Divine Being could be propitiated only by the sacrifice of what was most dear and precious to the soul? Did it appear to his infirm faith too great a thing that God should give *him* the victory over the Ammonites, and thus confirm him head over the liberated tribes? And will he seek to barter with the Lord: to offer something in exchange for so great salvation? Alas! alas! why did he not plead the promise of the covenant: the covenant He made with Abraham and His oath unto Isaac, and seal in the blood of his peace-offering, assurance of acceptance with the Most High? Oh! fatal error of devising some other way of acceptance with God, beyond, or in despite of that which He Himself has appointed! "Oh! thou of little faith, wherefore didst thou doubt?" Wherefore wast thou seduced by a shew of wisdom in voluntary humility, to make terms with Him, who, after all, alone "*giveth* the victory?"

The conquest over, and the land delivered, we may imagine with what a revulsion of feeling the warrior would sheath his sword to "return in peace unto his house." No longer stimulated by the fear of failure, would not his heart sink at the remembrance of the terms wherewith he had himself proposed to purchase deliverance? How touching the picture! "the mighty man of valor" returning after a resplendent victory, to the investiture of half Israel's dominion; but sick at heart, and fearful, and vainly striving with himself to account "vows made in pain as violent and void." He comes to Mizpeh, and his worst fears are realised! "Behold! his daughter came forth

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to meet him with timbrels and with dances: and she was his only child: beside her, he had neither son nor daughter. And when he saw her, he rent his clothes and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me, for I have opened my mouth unto the Lord, and I cannot go back."

Was there then no trespass-offering in Shiloh to make atonement for rash unhallowed vows? Alas! the priests of Shiloh "had departed out of the way, they had caused many to stumble at the law, they had corrupted the covenant:" and when the priests' lips no longer keep knowledge, where shall the people seek the law? But though Jephthah went not thither for the atonement which would have saved him alike from the guilt of homicide on the one hand, and washed away the sin of broken vows on the other, yet it is consoling to know that even in those dark days of the Jewish church, this hateful sacrifice (if completed) did not take place within the precincts of the tabernacle:—that this innocent blood, (if it was poured forth) did not stain the altar of burnt-offering. From the hour of Jephthah's victory over the Ammonites, the men of Ephraim, in whose keeping was the Ark, were involved in a fierce and bloody quarrel with him (grudging, as it would seem, the glory of his victory over the common enemy); and while at open war with that tribe, it is not possible that Jephthah would have carried his child to Shiloh, there "to do with her according to his vow which he had vowed." If she perished, it was probably by his own hand, or that of some unauthorized intruder on the priestly office, and on some unlawful altar; set up to complete in guilt what was begun in error.

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If we turn compassionately from contemplation of the wretched father's fault, it is to have our heart still more moved by its consequences to his unoffending child. "My father," was the meek reply of the intrepid girl, "if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies." It is what we expect, to hear the sentiments of parents echoed from the lips of children. In proportion as the heads of a family are themselves imbued with knowledge of divine things, so will they be able to impart right views to their children. And, so far as their own apprehension of divine truth is defective and partial, that of those who depend on them as guides will be so too. But the filial duty and heroism of Jephthah's daughter, her ascription of praise to the God of armies; her unmurmuring acquiescence in the (to her) fatal consequences of her father's rash vow; and her devout submission to the supposed will of God; render her an object of interest, admiration, and pity, to every student of the sacred word; while the mystery, which, after all, envelopes her subsequent fate, adds, perhaps, to its intensity. Two months' respite was all the daughter asked, and the heart-broken father accorded. Two months: to contemplate calmly and steadily the fate that awaited her, and to give way to emotions of natural grief, in that she was cut off, a blossom in the bud, from the olive-tree of Israel: leaving neither name nor remnant of her distinguished father's house among the tribes: none who in after-ages would rise up and call her blessed;—none of her's, who should hereafter be named "repairers of the breach, restorers of

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paths to dwell in." That the fulfilment of Jephthah's vow ended in the consignment of his child to a state of perpetual celibacy, is a decision difficult of acceptance. If such was her lot, it is an insulated case, without any parallel in Jewish history, and the celebration of a yearly festival in which the maidens of Israel were wont "to rehearse" ("to talk with") her story (possibly upon the mountains or "high place" which was the scene of her sacrifice) is strongly in favor of the presumption that she died, in accordance with the oath of her zealous, but erring father.

"Through faith," saith the Apostle, "Samson and Jephthah subdued kingdoms;" yet was the faith of the former spotted with sensuality, and that of the latter dimmed with superstition. But both were "sons;" and both had large experience of fatherly correction. Bereft of the supernatural gift he had abused, blinded, bound and degraded, the former expired, a wretched bond-slave of Philistia: and the latter attained the proud height he had courted, only to exercise the sovereignty for a very brief period; —to see his posterity extinct and his name put out in Israel.

Who then is strong? let him bear with the infirmities of the weak. Who then is well-instructed? let him have compassion on the ignorant and those that are out of the way. "Let us not judge one another any more, but judge this rather, that no man put a stumbling-block, or occasion to fall in his brother's way. Hast thou faith? have it to thyself: happy is is he that condemneth not himself in that which he alloweth."

LYDIA.

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## PALESTINE.

### No. II.

ISAIAH LX. 1.

Zion, arise and shine!
Thy glorious light is come:
Thy Lord, thy Light Divine,
Conducts thy exiles home.
The Sun of Righteousness hath risen,
To guide thy wanderers home to heaven.

The Gentile world shall see,
And to thy rising come:
Shall flow with joy to thee,
Shall find in thee their home.
Yea, kings shall swell thy ample fold,
And come thy rising to behold! *

Lift up thine eyes, and see
What myriads round thee flow!
All gathered unto thee
Shall all before thee bow.
Thy sons shall now be multiplied,
Thy daughters nursed at thy side.

* Contemplate the beautiful circumstance of the King of Prussia associating with the Government of England, to promote the holy object of establishing a Christian Bishop at Jerusalem. Connect with this, the munificent donation of a hundred guineas from Prince Albert, to the Bishopric fund.

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The islands of the sea
The heathen nations all,
Shall soon converted be,
And low before thee fall.
And I my house will glorify,
And Zion's converts multiply.

## ARRIVAL OF THE BISHOP OF PALESTINE AT JERUSALEM, JANUARY 27, 1842.

*(From the correspondent of the Times.)*

The entry of the Bishop of Palestine into the city of David, was marked by as favourable circumstances as could possibly have been anticipated by the most sanguine friends of Protestant missions in the East.

On the morning of the 20th instant, our little community was much excited by the arrival of a messenger from Jaffa, with the intelligence that the British Consul-General and Bishop Alexander, had arrived off that port in a steam-frigate, and might be expected in Jerusalem on the following day. Mr. Nicolayson, a highly respectable and talented Holstein Danish gentleman, who is now a clergyman of the Church of England, and the head of the Mission for Promoting Christianity among the Jews at Jerusalem, immediately started to meet them. The rencontre took place at Ramleh, the Ramah of Scripture, (still a considerable town,) where the Bishop, the Consul-General, and a numerous suite, halted to pass the night. The Bishop took up his quarters at the house of the American Consul, the wealthiest Christian in

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the place, and the Consul-General, with several officers of the Devastation steam-frigate, alighted at the Armenian Convent.

On the following day, they made their entry into our ancient capital, in a procession which will be remembered by those who saw it to the latest day of their lives. When within five miles of the gates they were joined by the few British and American residents on horseback, headed by Mr. Proconsul Johns, who is architect of the intended church, as well as *locum tenens* of Mr. Young. On approaching the town, the cavalcade, which already consisted of 50 or 60 persons, was swollen by the junction of the Bey, second in command of the troops, who, accompanied by a guard of honour, and the Janissaries of the Pasha, had been sent to compliment Colonel Rose on his arrival; while all the loungers of Jerusalem turned out for the occasion. Not the least interesting object in the throng was Mrs. Alexander, the fair partner of the Right Rev. prelate. Being delicate, it had been considered by the physician of the mission unadvisable for her to attempt the journey on horseback. Accordingly, a large taterwan or Oriental litter was constructed, which, supported before and behind by stout mules, conveyed Mrs. Alexander and the younger portion of her family over the rocky and precipitous tracks which lead from Jaffa to Jerusalem.

The throng passed on, and the scene which ensued at the Bethlehem gate, by which it entered the town, baffles all description; on the one side were the grey massive battlements and picturesque towers of Jerusalem—no mean specimen of the solidity with which Sultan Suleyman fortified the conquests of his pre-

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decessor Selim; and on the other was the vale that leads to Bethlehem, now rugged and now undulated, with all its light and shade softened by the approaching twilight, while the dark and singularly even and unpeaked line of the mountains of Moab beyond the Dead Sea walled in the prospect. The wildly-accoutred and unearthly-looking Bedouin irregulars, who had been playing the djereed, and gamboling round the procession at the full speed of their desert horses, contented themselves with firing off their muskets, being now hemmed in by the motley throng of citizens and fellaheen—Mussulmans in their furred pelisses and well-folded turbans, down even to the slovenly old Polish Jew.

After acknowledging the presentation of arms at the Bethlehem-gate, the party moved on towards the house of Mr. Nicolayson; and just as the new comers turned their heads to admire the Titan-like masonry of the tower of Hippicus, which dates from the days of Herod the Tetrarch, the guns thundered forth the salute for the eve of the Courban Bairam. Thus, by an odd chance, the Protestant bishop made his public entry into one of the four holy cities of Islam (the others are Mecca, Medina, and Damascus) on the occasion of one of the greatest festivals of the Mahommedan religion. Colonel Rose descended at the Spanish convent of Terra Santa. Dr. Alexander took up his quarters temporarily with Mr. Nicolayson; his own residence, which is upon the Pool of Hezekiah, being as yet unfurnished.

On the 22nd, Colonel Rose, Dr. Alexander, and a large party, inspected the intended site of the new church. It will be built upon the most elevated part of the city; the body of the church will be Gothic,

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and the towers in the style of Mosque minarets, which accords admirably both with the church itself and with the other public edifices of the city, for Gothic and Saracenic are the twin daughters of the Byzantine style. The bishop's residence will be Elizabethan. The stone necessary for the edifices will be procured from the Mount of Olives.

In the afternoon of the same day, Colonel Rose presented Dr. Alexander to Tahir Pasha, who, as I have understood, received him with great politeness. Of course, it would be an illusion to suppose that this reception proceeded from any sympathy with the objects of the mission on the part of the Turkish authorities.

On the 23rd, the bishop preached his introductory sermon, choosing for his text Isaiah lxv. 15:— "Whereas thou (alluding to Jerusalem and the Jews) hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." The tendency of the Right Rev. prelate's discourse was to show that, although Jerusalem had endured, and might still endure much suffering in the fulfilment of inspired prophecy, nevertheless brighter days were at hand.

The mission is sure of the firm support of the British Government and the British Ambassador at the Porte. As regards Syria, the Consul-General has lent all the force of his official authority, personal influence, and popularity, to set the undertaking afloat, while the mild and benevolent character of the bishop, and the sound practical sense and valuable local experience of his coadjutor, Mr. Nicolayson, are sure guarantees that caution, charity, and conciliation will preside at all their efforts.

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## ISAIAH LX. 15.*

Holy Zion, once forsaken,
City of the Lord opprest;
I thy cause have undertaken,
Thou shalt never be distrest:
Saith JEHOVAH,
I will make thy converts blest.

Joy of many generations
I, the LORD, will Zion make;
Thee, shall all the Gentile nations
For a refuge quickly take.
The Redeemer,
Loves thee for His mercy's sake.

Thou shalt call thy walls, "*salvation*,"
And thy glorious portals, "*praise*;"
And, with holy exultation,
Shall thy saints thy honours raise.
GOD thy glory,
Shine o'er thee with cloudless rays.

Never shall thy days be ended,
Never shall thy line go down;
"Weep no more,"—by GOD befriended,
He shall be thy glory's crown.
Blest, O Zion,
Thou—in holy, high renown.

* The text from which the Bishop preached at Gibraltar on his way.



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## LETTERS TO A FRIEND.

### XIX.

MY DEAR FRIEND,

YOU find some of my letters too long, they weary your young people, who require a diversity of subjects to amuse and instruct them. I wish to interest them in the past history of our poor despised Ireland, and therefore I must avoid every thing which has the contrary tendency. This letter shall be brief, or at least shorter than my last, but I must close the life and reign of Brian Boirumbe.

This best of Ireland's Monarchs, greatly enlarged and embellished his favorite residence, Kimcora. Here he kept his court, and with munificent hospitality, entertained his guests. Men of learning and piety, whether natives or foreigners, were graciously received by him, and met with the most flattering encouragement. He was naturally a lover of peace; for twelve years he enjoyed its happy fruits, and then, when most needed, on the threshold of eternity, he was compelled to resign them.

In his own house, among his guests, the torch of dissension was kindled. His brother-in-law, Malmordha, had in the year 999, usurped the crown of Leinster. He had entered into a league with the Danes, and by means of their forces, he took posses-

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sion of that province. Malarhic king of Meath,* resisted the attack with the whole of his army, first by retaliation; he set fire to several places in Leinster. The opposing forces met, and fought at Benadar, i. e. the mountain of birds, now called the Hill of Howth. Malmordha was victorious. Malarhic was totally defeated with the loss of 200 of his choicest troops: among whom fell his own son Flann, and many of the Meath chieftains.

Well had it been for the tranquillity of King Brian, if he had not connected himself with the turbulent Malmordha, nor admitted him to the convivial board. His quarrel with the eldest son of Brian is tediously detailed, and being uninteresting I pass it over and confine myself to the unhappy result. Malmordha vowing vengeance, arose from supper, and early the next morning he was on his way to Leinster, where he convoked a general assembly of his nobles and chieftains; these he harangued with such plausible reasons for renouncing their allegiance to Brian and joining in confederacy with the Danes to dethrone the Monarch, that they yielded to his wishes.

Notices were given accordingly, and a great army of combined forces, from Scotland, the Orkneys and Hebrides, the Isle of Man, and the Isles of Shetland; from Scandinavia, Denmark and Norway were allured by the prospect of the conquest of Ireland, and to be put in possession of the "abundant wealth" it still contained. Never had Brian before to encounter such an army, and though now arrived to the advanced age of eighty-eight, he undauntedly prepared for the field in concert with his brave sons. His forces

* On his resignation of the Monarchy to Brian, Malarhic still retained the Province of Meath.



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in number were very inferior to his opponents, but in skill and bravery superior. The army of Munster, with the victorious old King at their head, were joined by Malarhic with 1000 men of Meath, and by Teige king of Connaught, with all the troops he could muster.

A spacious field, called Maighnealta, near Clontarf, was chosen for the battle.

When Brian had reconnoitred the enemies' forces, he secretly despatched Donogh his son, with a select band of Dalcassian warriors and a few Eugenians to make an attack on Leinster, hoping thereby to make a diversion of the Danish troops already in possession of that Province by means of their alliance with its worthless king.

The most dangerous and inveterate of Brian's enemies, was one who wore the disguise of a friend. The deposed monarch Malarhic always hated him, whom he regarded as the usurper of his throne and rights.

This treacherous ally seized the opportunity of giving secret advice to the enemy, that this was the most favourable time to commence the attack, when the troops of Brian were weakened by the absence of the party under the command of Donogh. His advice was followed and at the most critical moment one wing filed off from Brian's army. This was Malarhic himself with his thousand men.

Early on this auspicious day, Morogh the eldest son of Brian, besought his father to retire to his tent, by reason of his great age and failing strength. This Prince truly inherited his father's intrepedity and greatness of soul; from his thirteenth year he had been inured to arms, and was fully adequate for the leading post which now devolved upon him.

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The night previous to the great battle of Chron-Tarbhe, now Clontarf within two miles of Dublin, the Danes spent in preparation, and at the dawn of day appeared drawn up in battle array. It was a morning to be remembed and registered on Ireland's historic page. It was a day on which Brian felt a strong reluctance to embrue his hands with blood. It was Good Friday, April 23, 1014.

The men of Leinster with their confederate Danes, formed three divisions, 1. The Danes of Dublin commanded by Dolat and Conmaol, in addition to one thousand North-men clad in coats of mail cap-a-pie, led on by two Norwegian princes, Anrud and Charles. 2. The Leinster men with a large battalion of Danes, headed by Malmorda. 3. The auxiliaries from the coasts of the Baltic, under the command of Bruadair the Admiral of the fleet which conveyed them to Ireland. In this last division there were a number of Britons from Cornwall and Wales, under the command of their own petty princes.

In order to confront these, Brian also disposed his troops in three divisions.

1. All the forces which could be mustered of the brave Dalgais, and a body of men from Conmacne-mara, a maritime district at the west of Connaught. This division was headed by Morogh. His officers were his four brothers, Teige, Donald, Conor, Flann, and his own young son Turlough who had hardly attained his fifteenth year.

2. Cian, the son-in-law of Brian, was a chieftain of great renown and led on his own sept, the Eugenians of Cashell. He was said to excel all other Irishmen in beauty and stature. Next him stood Donald, another prince of the Eugenian tribe. In

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this division was the king of the Decies with his forces, and all the septs and principalities of the south of Ireland; and also some of the princes of the north who sent in their aid to maintain this great struggle. O'Carroll, prince of Orgiall in Ulster, and Maguire, prince of Fermanagh, celebrated as, "the two most illustrious Irishmen that graced the field that day, and therefore worthy of fighting under the banner of Cian."

3. Headed by O'Conor, the son of the king of Connaught. Under his command were the combined forces of the kings and chiefs of Ulster. These forces confronted the auxiliary troop from Norway and the isles, brought over by the enemies' ships.

After having arranged his army, Brian addressed them in such terms as were calculated to excite them to fight valiantly where so much was at stake. He represented the long course of calamities which the frequent inundations of these foreign barbarians had brought upon them. Their kings and chieftains slaughtered. Their towns and castle devoted to the flames. Their sacred edifices plundered, torn down and violated. Then in a loud prophetic voice, he exclaimed, "The blessed Trinity has looked down upon our wrongs, and endued you with power and courage this day to extirpate for ever the tyranny of the Danes over Ireland, thus punishing them for their innumerable crimes and sacrileges by the avenging power of the sword;" so saying, he triumphantly waved his sword and cried out, "Was it not on this day that Christ himself, suffered death for you?" and immediately he gave the signal for attack.

Little more can be related of this famous battle which lasted from a little after sun-rise to sun-set,

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"without pause or breathing time." Circumstantial details have not been transmitted to us which can be deemed authentic. For some time the aged monarch in person directed the movements, but at length yielding to the solicitations of his son and his chieftains he retired to his tent, where it is said he passed the time, on his knees in prayer.

In the mean time Morogh, on whom the command devolved, acted as an experienced and able warrior. At the commencement of the action the unaccustomed sight of men in armour occasioned some panic among the Irish troops, which Morogh perceiving, he, with his Dalgais furiously assailed this formidable foe, and with such dexterity that their armour availed them nothing, and the entire hand were either dispersed or slain; wherever Morogh with his young son Turlogh appeared, the victory was his, but his career was stopped.

Anrud a Norwegian prince, challenged him to single combat, for he had slain his brother. Morogh accepted it, though with difficulty he could wield his weapon in his right hand, weak and swollen from the execution it had made. With his left hand he grasped his antagonist, and shaking him from his coat of mail, plunged his dagger into his side. This was the last exploit of our brave hero, for at the same moment he received a like stab from the Norwegian, and they fell together.

Notwithstanding this blow, Brian's army was victorious. The Danes and their allies were routed on all sides, and the number of the slain was immense.

In the midst of the rout and carnage, the Danish Admiral Bruadair, with a few followers took refuge in a wood. He passed by the tent of Brian. He saw

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him in the attitude of prayer alone, with hands and eyes uplifted—it was a favorable opportunity—he did not lose it. With his dagger in his hand he rushed upon the defenceless royal veteran, and plunged it into his heart. Then holding up the reeking weapon, he cried out "let it be proclaimed from man to man, that Brian has fallen by the hand of Bruadair."

But why was the king thus deserted, Where was his military guard? Where were his sons and brave chieftains? The victory being gained, the routed enemy were seen flying in all directions, and in the madness of pursuit, the aged monarch was forgotten. His mourning attendants returned in time to seize the murderer, to whom they shewed no more mercy than he had done to their beloved king.

It is said that 13000 fell of the Danish troops in this battle. Of the Leinster men 3000, and 7000 of their opponents. The number of chieftains slain were in proportion much greater, and is accounted for by the chivalrous practice of those times of single combat.

Among the slain were found the valiant youth Turlogh, as well as his father Morogh, and also Malmordha king of Leinster, and his eldest son.

On the day after the battle, the surviving commanders, Tiege, the son of Brian, and the Eugenian prince Cian, his son-in-law, collected the weak and wounded and conveyed them to the camp at Kilmainham. On the evening of this day, Donogh returned from the expedition on which his father had sent him, laden with the spoils of the wasted province.

Soon after this, a strife arose between Cian and his brother-in-law, about the succession. The former

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claimed the crown as his lawful inheritance by right of alternate succession, and the seniority as a royal house, of the Eugenians over the Dalcassians. Presuming upon this claim in a peremptory manner, he demanded hostages from the sons of Brian, which they no less resolutely refused—and but for another claimant, whose pretensions vied with those of Cian, the effects of this contention would probably have been fatal. Domnal, also a Eugenian prince, equal in command, and not inferior in birthright to Cian, came forward with arguments calculated to quell the strife which had arisen, and to represent the disgrace of such a contest while the remains of their fallen monarch, their deservedly beloved father lay unburied in his tent. The interference of the noble Domnal had the desired effect. The angry princes were appeased, and turned their attention to the last directions and last obsequies of the lamented monarch, which his son Donogh conducted according to his wishes, and the remains, with those of Morogh and his grandson Turlogh and other near of kin, who fell in this battle, were deposited at the north side of the cathedral of Armagh.

'Thus fell the immortal Brian, in the eighty-eighth year of his age, the most uniformly perfect character that history can produce. If we consider him in his military capacity, we should suppose that the study of arms superseded every other object. In twenty-five different rencounters, and twenty-nine pitched battles, did he engage his Danish and other enemies —and victory always attended his standard. By his conduct, prudence and bravery, he raised his country from a state of the most abject slavery, to the highest pinnacle of glory; yet his superior genius and suc-

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cess in war did not make him fond of it; and he preferred the way of negociation, to arms, where it was admissible:—witness his relinquishing Meath to Malachie, on his resigning the monarchy. As a statesman and as a legislator, his talents were not less conspicuous. Whatever he recovered by the sword, he preserved by the prudence of his counsels, and the mildness of his administration. The whole tenor of his life proclaims, that the only object of his pursuits was to restore to his country its ancient laws and liberties. Munster had been long unacquainted with the blessings of peace, until he became its king —and when he became monarch, all Ireland partook of this happiness. The wonderful abilities of Brian made him shine in every department of the state. He saw with his own eyes every defect in the political machine; and his own genius found out the remedies. He gave vigour and force to the laws; and the sons of rapine and plunder instantly disappeared. He re-established religion and letters; and was the first Irish prince who laboured to reform and convert his Danish subjects. If he was terrible to his enemies in the field, he was mild to them in the cabinet; and during his whole reign, a single act of cruelty or injustice cannot be laid to his charge. His great attention to every department in the exalted station he filled, did not make him forget his duty as a Christian. None were more constant and fervent in their devotions than he; insomuch, that by most of our writers he has been deemed a saint, by some a martyr. He was easy of access, and courteous and polite to all— Whilst he lived at Ball Boirumhe, with all the magnificence and profusion of Irish hospitality, it was tempered with that decorum and ease, that the dig-

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nity of the Prince was never lost in the cheerful affability of the companion. In short, as a soldier, a statesman, a legislator, a Christian, and a scholar, he had not a superior; and if any thing can blazon his character higher, it must be his manner of dying.—At the age of eighty-eight, when the vital forces sensibly decay; when the languid motion of the blood mechanically affects the heart and spirits, and naturally brings on dejection—at a time when Brian himself was requested to retire to his tent from the horrors of the day, and leave the conduct of the battle to his son—at this time, and under these circumstances, he was told that all was lost, and himself requested to fly! then it was that the hero and the monarch blazed forth in their utmost lustre: "Do you," says he, "and my other attendants fly. It was to conquer or die I came here; and my enemies shall not boast the killing me by inglorious wounds." This was closing the scene with true dignity.*

Accounts were given which, doubting of their veracity, we forbear to enter into, of Brian's royal banqueting house, his kitchens, corridores, &c., at Kinkoradh; his munificent hospitality, and his harp, which "played in Tara's hall," &c.

The following account of his death is detailed in the Leabhar Oiris, or annals of Ireland, Anno 1113.

"As soon as Corcoran, one of Brian's aide de camps, perceived the armies so closely engaged, that neither Dane nor Irish were any longer distinguishable, he beseeches Brian to mount on horseback; "I will not," says Brian; "for I shall not survive this engagement: but go thou, together with the rest

* Character of Brian Boirumhe. From O'Halloran.

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of my attendants, take horse, fly, and escape. Announce, that I bequeath my soul to God, my body to Armagh, and my blessing to my son Donald O'Brien. I moreover bequeath twelve score oxen to Armagh. Proceed this night, to Swords of Columkille, and let the clergy come for my body to-morrow, convey it to Duleek, sacred to S. Kianan, thence to Louth. And let Miles Mac-Keogh, Archbishop of Armagh, and successor to St. Patrick, accompanied by his clergy, come hither for my remains."

"I perceive a body of men advancing towards us," says the Officer. "What sort of men are they," says Brian? "Grey, naked looking men," says he. "They are Danes completely armed," says Brian: and rising from his seat, he seizes his sword, and sees the troop approach him, with Brodar at their head, quite cased in armour, his feet and head excepted. Brian draws his sword, and cuts off Brodar's left leg from the knee, and his foot from the right. Brian immediately after receives a blow of an axe from Brodar on the head, in the mean time, kills the next man to Brodar, cuts off the head of the latter, and instantly after, falls himself."

It is said, that the Cathedral at Kilaloi, was first erected by Brian Boirumbhe, not far from Kincora. His own private guards, the Dalgais, alone carried arms in his Court. He expelled all foreigners from the kingdom who did not openly profess the Christian religion, and afterwards we find that there were Danish bishops in Dublin, Limerick and Waterford.

Brian Boirumhe's first wife was Sabina, the daughter of king Aidhne, by whom he had two sons, Morogh and Teige. After her death he married Gormlaigh, the sister of Maolmordha, king of Leinster,

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and had four more sons, Donogh, Coner, Donald, and Flann.

Brian Boirumhe truly merited the character of a great warrior. He bore away the palm of victory in fifty battles, thirty of these called "great battles, destructive to the common enemy."

He was bold in enterprise—heroic in achievement. His usurpation of the monarchy was not the mere ambition of sovereign rule. He had a nobler purpose in contemplation. It was the union of all the Provinces in one grand and powerful operation to extirpate the foreigners. On this principle Brian acted with brilliant success for a period of fourteen years.

Nevertheless, the Danes still kept possession of the chief maritime towns of the Island, yet in submission to the monarch.

After his father's funeral, Donogh collected the small remnant of the Dalcassians, who survived the bloody contest,—in all 1000, and the third part of these were in a state of great exhaustion, their wounds being yet unhealed. On their way to Kincora, in this unprepared state, an army of 10000 men of Leinster and Ossory came out against them, under the command of Donchath Mac-Gilla-Patrick, the Prince of that country. They met at the river Burbha or Barrow, over which the king of Ossory refused them a passage, and imperiously demanded, "Hostages or battle." "Let it be battle then," proudly replied the son of Brian, whose present dilemma did not erase from his memory, the time when this very prince was his father's prisoner, and from whom he had received hostages, and he added: "Never in the memory of man was it heard, that a prince of the

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race of Brian Boirumhe had given hostages to a Mac-Gilla-Patrick."

Then addressing his little band, he proposed that the weak and wounded should be separated from amongst them, and left in some safe shelter before the attack commenced, but they would not consent: all together, they unanimously declared their resolution to conquer or die with their beloved leader. The disabled prepared themselves for the unequal contest: by binding up their wounds with fresh green moss, and supporting their backs against stakes driven into the ground, the dying dispersed among the living, held each in his feeble hand the weapon of warfare.

This preparation witnessed by their opponents, who were also their countrymen, melted their hearts, and not being able to raise their arms against these self-devoted heroes—they threw them down unheedful of the wrath and upbraiding of their commander.

Donogh was suffered to decamp with his followers; their progress was slow, they were much harassed on their way and had several skirmishes, but at length got clear of all, and arrived at the place of their destination, with the dimunition of 150, whose strength altogether failing, they died on the march.

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## ON PUSEYISM.

### A WORD TO PROFESSING CHRISTIANS GENERALLY, MORE ESPECIALLY THE YOUNG.

DEARLY BELOVED IN THE LORD.

ST. PAUL in his 2nd Epistle to Timothy, 4th chapter, charges him before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, to preach the word, to be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine: telling him the time would come when they would not endure sound doctrine, but should turn away their ears from the truth, and should be turned unto fables: and, dearly beloved, do not these times seem approaching; have we none among us who are making the commandments of God of none effect; teaching for doctrines the commandments of men? putting the church in the place of the Saviour, saying unto us "Hear the church," when *God* says, "This is my beloved Son, in whom I am well pleased; *hear ye* HIM." Suffer, therefore, the word of exhortation from a very feeble brother, who seeks that you may be kept stedfast in the apostle's doctrine, and built up on your most holy faith. I will only draw your attention to one doctrine of these men, (taking for granted you have acquainted yourselves with them) which is the statement of the Rev. J. Williams, the late candidate for

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the professorship of poetry at Oxford, that 'the atonement is not the centre of the Christian system, and is to be preached with reserve.' Surely this doctrine savoureth not of God but of man: of that Man of Sin ready to be revealed in the last time, and ought to be looked upon with dread and abhorrence by every professing Christian, as it saps the very foundation of all our hopes; of that blessed hope which we alone have in Him, which is as an anchor to the soul, both sure and stedfast, and oh, "if the foundations be destroyed what shall the righteous do?" Are not these, they of whom St. Paul warns the Colossians (ii. 8;) who would "spoil us through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and *not after Christ;*" "not holding HIM who is head over all things to the church," "in whom it pleased the Father that all fulness should dwell," "that in *all things* HE might have the *preeminence;*" for indeed they do not hold HIM as the *head*, but rather the *church* which is *but the body*. This seems to be their most prominent feature, 'losing sight of the Saviour,' independent of 'auricular confession,' invocation of Saints, &c., and we need not perplex ourselves with asking to what does this tend? the answer is plainly and without doubt 'TO POPERY,' as is fearfully witnessed by the total secession of one of their number from our mother Church, and the near approaches the others make to that "Mother of Harlots," *Rome*.

Seeing then, Beloved, that such is now the case, (and who will say it is not?) we may well ask ourselves, "what manner of persons ought we to be in all manner of conversation and godliness?" Yes, indeed, if any times more than others ever did call for circum-

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spection, that our 'conversation should be such as becometh Christians, seasoned with salt, that it may minister grace to the hearers,' it is *now*, when we are not only assailed by open enemies, but what is more dangerous, are also beset by those within who are ready to deliver our bulwarks into the hand of the enemy, and bring us again into bondage;—who would draw us from HIM who is our ONLY ROCK AND FORTRESS, (whose words are truth, who spake as never man spake,) and turn us to cunningly-devised fables, which are not "according to the glorious gospel of the Blessed God," which will increase unto more ungodliness. Are these times for standing all "the day idle?" times to put our "candle under a bushel?" oh, no, *very, very far from it;* well may we ask ourselves "what doest thou here, Elijah?" and cry "what will *thou* have me to do?" fearing lest the woe of "Meroz" be ours. Let us seek, then, dear friends, to have more of the oil of grace in our lamps, that our light may so shine before men, that they seeing our good works, &c., and seeing we are a city on a hill that cannot be hid, let us earnestly strive so to walk in the Spirit, that it may be evident to all that the Spirit of God rests upon us: let us be burning and shining lights in the midst of a crooked and perverse generation. Matt. v. 13. Do you say, "Who is sufficient for these things?" or despondingly cry with Gideon, "Oh, my Lord, wherewith shall I save Israel; behold, my family is poor in Israel, and I am the least of my father's house?" Of your own strength indeed you can do nothing, but, look at Isaiah xl. 29, 31, and Zechariah iv. 6, and go in the Lord's might, strengthening thyself under "have not *I* sent thee," "have not *I* commanded thee?" Obey the invita-



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tion, Isaiah xxvi. 20; though you may not be able or may not have opportunity to fight the Lord's battle publickly, yet "pray to thy Father in secret," wrestle with him like Jacob, for in this way you may *effectually* come to the help of the Lord against the mighty. James v. 16.

But there may be some who anxiously and tremblingly enquire, 'How shall *I* be preserved from this false doctrine, from thus falling away? if the cedars be thus shaken, how shall the fir-trees stand?' My answer simply is, *by looking to Jesus*, the great Captain of our salvation, "in whom dwelleth all the fulness of the Godhead bodily," in whom we are complete, and who *is* the head of "*all principality* and power." It is often said their opinions, their doctrines, are so silly, it is quite astonishing how people will give ear to, much more embrace them: but, dear, dear brethren, though this is very true, beware you do not trust to it as a safeguard against them, the heart being *so* deceitful, and *so* desperately wicked, that nothing is too low, too corrupt and depraved for it to stoop to and embrace. We must remember, that "he that trusteth his own heart is a fool," while "blessed is the man that feareth alway," for in proportion to our mistrust and jealousy of ourselves, is our trust and dependence on HIM who is stronger than we, in whom is everlasting strength; therefore "be not high-minded, but fear." Look to your Heavenly Father who has said, "I am thy Sun," to enlighten, cheer, and invigorate, and "I am thy Shield;" an *invisible* but an *impenetrable* shield, against which no weapon formed by Satanic power or malice ever has, or ever will, prosper. If we were not shielded by divine grace, how should we stand

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against the world, the flesh, and the devil, with all his wiles and cunning craftiness whereby he waits to deceive? But "God is our refuge and strength;" and 2 Chron. xvi. 9. See what David says and take courage; Psalm xviii. 30, and cxl. 7; yes, he who once desponding cried, "I shall one day perish by the hand of Saul," could now testify that God had "covered his head in the day of battle," could exultingly exclaim, Psalm xxvii. 1; could set his seal to that Psalm cxxv. 1, 2; and mark, dear friends, he does not say they *may* be as Mount Zion, but they *shall* be, not that such was the case *then only*, but henceforth even *for ever*. Yes, HE who said to Abram, "Fear not," says the same to you, "wherefore lift up the hands that hang down and strengthen the feeble knees;" and look what God says of Jacob's trial, Jer. xxx. 7, that though no day was like it, yet he should be saved out of it, nay, 11th verse, he says, "I am with thee *to save thee*;" see also Isaiah xxvii. 3, and Prov. xiv. 26.

Another safeguard is a thorough knowledge of your *great and glorious* Saviour, accompanied with a corresponding one of yourself; for feeling your own emptiness you will cleave to him in whom alone is the sufficiency for your wants, and seeing his beauty and glory, you will not be willing to give Him up, but will answer with St. Peter, "Lord, to whom shall we go, THOU hast the words of eternal life;" no, "no man after he has drunk old wine desireth new, for he saith the old is better," and so it will be with you; after having tasted that He is good, after having known the love of God which passeth human knowledge, and been taught to see His fitness for you, you will not readily be satisfied with belonging to the church, you



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## A FACT.

MADAM,

ONE who admires your Protestant principles, will feel obliged by the insertion of the following "*Fact*," in the Christian Lady's Magazine.

We were playmates together during the sunny days of childhood: often did we go hand-in-hand into the fields and coppices during the gay months of spring to cull the butter-cup, and putting it to each other's chin, laughed at the golden reflection it caused. The dandelion too with its yellow flower was pulled with eagerness, and we made chains of its hollow stem, and bound them around each other's necks "to hold the prisoner fast;" and in the winter we had many a game at blindman's buff, and puss in the corner, &c. We parted—years have since rolled away, and the little boy and girl have arrived at years of maturity. A short time since I visited the scene of our early sports, and was welcomed by his sister, a joint playmate, now grown a beautiful and graceful woman. But W. was not there, and I almost dreaded to enquire for him, lest in the years of separation the grave had closed over him, and I might recal pangs, the bitterness of which had passed in the lapse of time. During the first evening I spent at C., my companion had heaved many a sigh, which told me that with all earth's possessions which she could desire, there was some aching void within.

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At length, as if unable longer to restrain her overburdened heart, she said to her mamma, 'What would I give to-night to see dear W.' 'I have no doubt you would, Emma, but you know it cannot be,' was the reply. Even then, I feared to ask an explanation; but seeing me cast an enquiring glance at her, she said, 'You remember him?' 'Oh perfectly,' I said, 'I hope he still lives.' 'Yes, he is at D. * * where he is preparing for the priesthood, and he must not visit us for ten years.' I could hardly refrain from tears; for although in childhood we saw no difference in each other, since then I had learned the full import of the vast dissimilarity in the creeds of Romanism, and Protestantism as professed by the Church of England. In this latter I had been brought up, and thanks to the grace of God, have a hope of immortality, through the blood of Jesus alone, while I know how difficult, nay, how almost impossible it is for Roman Catholics, amidst all the mediators and mummeries of their system, to make faith in the blood shed on Calvary the ground of *their* salvation: and I heard that my young friends were to be educated in that faith. Emma remarked that her brother had lately been to London to take his degree, but though within fifty miles of the home of his youth, he was forbidden to enter it. How forcibly did I here perceive the working of that system, one of whose characteristic marks is contempt for the use of the affections bestowed by our Creator. It might be, had poor W. returned to the scenes of his childhood, some object of attachment might have presented itself, and he might not, as it were, so mechanically have entered into the observances of a priesthood which, contrary to the example of the Jewish law-

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giver, and of him whom they style the chief of the apostles, forbids one of their number to exercise the faculties of his humanity given by him who, while he commands the sole worship of the heart, has declared, "It is not good for man to be alone." Gen. ii. 18. And who, again, after taking our nature, shewed his peculiar ratification of this principle, by performing his first miracle at a marriage in Cana of Galilee. W.'s sister could not, I easily perceived, yet fully acquiesce in this infallible decree, of what she was taught to consider an infallible church, for she wept sorely at the thought of their protracted separation. This occurred some months since, and at the time, I thought it a practical characteristic of that system of idolatry, the Romish creed.

Judge, Madam, of my regret, when a friend of their family, informed me a short time since, that she thought there was little doubt but that Emma would eventually join the order of 'Sisters of Mercy:' I said, 'I suppose she is preparing for this step,' and was not much astonished; so marked are the inconsistences every where to be met with in this system of errors:—at the reply: 'Oh no, she is quite as gay as when you saw her, but pleasure has few charms for her, she is so good, and I am sure it will end in this.' This afforded me opportunity for a conversation which, by the blessing of God, may be conveyed to her. May He grant that, before that day arrives, He may in mercy reveal himself to her soul, and make her to understand the true import of the passages: "Let your light so shine before men, that they seeing your good works, may glorify your Father who is in heaven." "Be not conformed

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to this world, but be transformed in the renewing of your *mind*." "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."

E. J. S.

## JERUSALEM.

We would earnestly press upon our Christian friends the duty of being urgent in prayer to the Lord for His dear servant, the Hebrew Bishop in Jerusalem, and the rest of the mission. The aspect of affairs there is most awfully interesting: and when we consider the many intimations given of terrible trials awaiting those who shall be converted to the Lord, no less than those who remain rebellious, during the early period of the restoration which is, in the person of the Hebrew Bishop, begun, we shall not need such startling reports as occasionally reach us, to call us to fervent prayer. God forbid that we should sin against Him, by ceasing to pray for His dear servants in Jerusalem! Let us continually implore Him to remove from her the reproach: "Thou that killest the prophets, and stonest them that are sent unto thee." For ourselves, we would not DARE to ask for a blessing on our country, our church, our family, our own soul, unless we also daily obeyed the call, "Lift up thy voice for the remnant that remain;" and, in its plain literal meaning, responded to the invitation, "O pray for the peace of Jerusalem!"—EDITOR.

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## DAVID'S WISH FOR THE WATER OF THE WELL OF BETHLEHEM.

It is with peculiar interest that we gather up fragments relative to places famous in the history of those whom we admire for endowments, or revere for virtues. A halo seems to be cast around the spot on which the mighty and the honoured have trod. It is a principle in our nature. 'Whatever links us,' has been said by a distinguished 'writer, with those who are gone, whatever elevates the past or the future above the present, raises us in the scale of civilized beings.' If in merely profane history the tie is strong, if piety may be expected to be kindled amid the ruins of Iona; and patriotism to wax warmer upon the plains of Marathon, how much stronger does the association become respecting the places mentioned in the sacred word of God; especially when connected with the earthly journeyings of Him who took our nature upon him, and died that we might live.

It is with these feelings that we gather up all the fragments relative to Bethlehem in the Old Testament; that we meditate upon its early history, the spot, which, in the world's history was to be so signally honoured. We think of it as the dwelling-place of Boaz, the scene of the beautiful history of Ruth, the retreat of the calm old age of Naomi, the abode of Jesse, and the most interesting of all, the spot

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where the ruddy shepherd boy, afterwards the anointed and warlike king of Israel, kept his father's sheep; where, even in following the ewes great with lamb, his imagination was fed with pastoral and rural images, and his soul nourished by intimate communion with his God. Could the secret history of David's heart, the workings of his soul, in "the fields of the wood of Ephratah," be laid open before us, doubtless we should see therein the germs of much which, under the workings of the Spirit of God, was afterwards developed in his exquisite Psalms for the instruction of all who should come after. The Lord prepares his instruments, and trains them as he wills; his dealings are various, for various are the ends for which his people are designed. The life of David was not always peaceful and contemplative, and one incident in his eventful history, which took place at Bethlehem, was in the din and current of the heady fight. It is upon this incident that we would pause for a few minutes, and we would examine it, both as connected with the history of Bethlehem, and the history of David.

The story comes before us incidentally in recounting the histories of David's worthies. It was a time of war: after the crown had been established by the consent of Israel, on the head of the chivalrous warrior; but before his powerful enemies were subdued under him. An army of the Philistines, the nation who had for so long a period been almost masters of the land, were encamped in the valley of Rephaim, and their garrison was in Bethlehem. Three mighty warriors came to assist David against his powerful enemies; men of tried strength and undaunted courage. We know not precisely under what circum-

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stances, whether it was under the straitness of a siege, or in the heat of a battle-day, that the wish fell from David's lips, "Oh that one would give me to drink of the water of the well of Bethlehem, that is at the gate." We know not the precise circumstances, but who does not see the strong coincidence in the exact topographical knowledge displayed, or rather betrayed, in the sentence which expresses the wish; one of those undesigned coincidences which have been laid hold of, as among the most convincing tests of truth? And who does not feel the delicate heart-touch that connects the scenes of childhood and youth, with the feelings of the matured man; so that the sceptred monarch, in sighing for Bethlehem's water, almost betrays to our eye the sighing of a wearied heart for the peace and repose of his early shepherd-days! The wish drops unconsciously, it is probable, and certainly not as a command, but there were those about David's person who, loving him with earnest and loyal affection, considered his slightest wish as a command to be obeyed, even at the peril of life. With a chivalrous daring, scarcely to be surpassed by aught that fable hath told of her favourite heroes, "they brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate," (how affecting and simple the repetition) "and took it and brought it to David." We may imagine their exulting joy after accomplishing their daring exploit, and the triumph with which they held the vase of water so fearlessly purchased; but we fix our eye, as Israel's host doubtless did, upon Israel's king. It was a moment which tested his character, and therefore one of deep interest. "David would not drink of it, but poured it out unto

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the Lord: and David said, God forbid that I should do this thing; shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it." Nobly did the man after God's own heart thus approve himself in the sight of his Master, and in the sight of those over whom he was appointed ruler and lord. There was much in the action, and much in the recorded words. Doubtless there was compunction that for the gratification of his appetite, the heart-blood of three of his bravest warriors, had been jeopardied. It is right to stand as far as we can from evil, but when betrayed into a fault, openly-expressed contrition is peculiarly graceful in one whose station is elevated, and whose rank is marked. And there was self-denial; self-denial, be it remarked, not in the way of Romish superstition and fanciful penance, but from a definite motive; regard to the lives of his subjects, and his own character in their eyes, in the abstaining from the appearance of evil. The paternal guardian of Israel, he who, under heavy trial could afterwards offer himself to the avenging angel's sword, intreating to be smitten instead of his people, "These sheep, what have they done?" manifests here the identity of his character in his affectionate care, that no man should unnecessarily hazard his life for his king. And there is another and a yet higher principle evidenced in David's conduct; a recognition of the presence of God; a setting the Lord before him, in exact conformity with the precept promulgated more than a thousand years afterwards, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

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We have taken a rapid survey of this remarkable action; it naturally recals to our mind the incident recorded of a distinguished warrior of our own country, who, lying wounded after a hard-fought battle, and about to raise a cup of cold water to his fevered lips, abstained from the draught on observing the wistful eye of a dying soldier near him: 'Carry it to that poor man, for his necessity is yet greater than mine.' Sir Philip Sidney's words have been registered in the annals of his country, and are more honourable to his memory than his prowess on the battle-field, or his verses in the courtly circle; but let us not forget that an action so distinguished, has its equal, and more than its equal, in the history of the heroic and chivalrous warrior of Israel.

Is there not more to be learned than we have yet glanced at, from this interesting scene near the well of Bethlehem? We remarked on the loyal-hearted devotion of the warriors of David to their earthly master. While we read it, shame may cover our brow. Where is *our* love to him, of whom David in all his tenderness of compassion, in all his kingly glory, in all his constancy of friendship, in all his devotedness to the welfare of his people, was but a type. Alas! for our rebellious and ungrateful hearts, which continually give our Lord reason to complain, "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?"

There is yet another thought, for we stand on hallowed ground. David longed for water, after drinking of which, the refreshment was but temporary; and even this had to be purchased at the price of blood. Our Lord and Saviour *has* opened to us by

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the price of his own blood, the fountain of living water. His words are, "Ho! every one that thirsteth, come ye to the waters." "Whosoever shall drink of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take of the water of life freely."

O that we may take heed to ourselves, lest there be in us an evil heart of unbelief in departing from the living God. "See," says the Apostle, "that ye refuse not him that speaketh." May our prayer even now be to the Lord for the pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb! The Lord will give his Holy Spirit to them who ask Him. Let us ask in faith, nothing wavering, and expect from his bounty, a rich, an ample, a glorious supply. The Lord is rich in mercy towards all who call upon him; the water of life is free to all; and it ought to be more dearly valued by us, when we consider the price at which it was purchased. May ours be a simple faith to receive the blessings of salvation; a fervent love in clinging to Christ as our Saviour, and a loyalty of heart in yielding up ourselves to him, a living sacrifice, as our King and our God!

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## MAYNOOTH.

In the hope that many are only withheld by want of opportunity, from appealing to the legislature against the meditated aggravation of our national sin by augmenting this most iniquitous grant, we beg to supply a form for adoption; or as a hint for what every Protestant whose principles do not bely his profession, ought to endeavour by all means to impress on the minds of our senators.

*To the Honourable the Commons of the United King-of Great Britain and Ireland in Parliament assembled.*

The Petition of the undersigned Inhabitants of

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Humbly sheweth,—

That your petitioners, receiving the written word of God as the only true standard of faith and morals, are convinced by its testimony that the peculiar tenets of the Church of Rome are anti-christian, idolatrous, anti-social, and utterly incapable of being reconciled with the genuine doctrines of the Gospel.

That these heresies were solemnly and consistently repudiated by this country for many generations, during which the blessing of Almighty God descended upon the government in a marked and unprecedented manner.

That your petitioners, therefore, deeply lament that a College for the instruction of a Popish priesthood

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is now supported, at Maynooth, in Ireland, by grants from the public Treasury; and they conceive that this measure, being a participation in the guilt of idolatry, is calculated to draw down Divine judgments on the nation.

Your petitioners would further remind your Honourable House that it has been proved, by the most satisfactory information given in evidence before both Houses of Parliament, as well as by the testimony of experience, that that Institution has proved the chief source of seditious turbulence, as well as of superstitious delusion and religious discord in Ireland.

Your petitioners, therefore, on every ground of principle, policy, and consistency, humbly pray your Honourable House to withdraw every kind of public support from the Popish College of Maynooth.

And your petitioners, &c.

N.B.—In Petitions to the House of Lords, the words "Right Honourable House" must be substituted for "Honourable House."



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# EXPOSITORY REMARKS ON GENESIS.

## PRELIMINARY REMARKS.

In coming to the perusal of the Scripture, and especially to the study of the first of the sacred books, it will be well that we should first enquire, and if possible distinctly ascertain, for what class of readers the Bible was intended, and what might be the divine purpose in its inspiration. And this enquiry is important, because we find individuals affirming, that to them the scripture is without profit, nay worse than profitless; and especially do we hear them declaim against the contents of the book of Genesis; which book, say they, informs us of matters, concerning many of which we would as willingly remain ignorant; whilst at the same time it does not give us the knowledge which we would gladly receive, in regard to the really interesting and important events about which it professes to treat. In fact we can discern in it little more than a mythological narrative, and as such we class it with the fabulous traditions of the past.

And so with cold-hearted indifference do these supercilious men turn from the only authentic record of the world's creation, and their own origin. They would like indeed to be informed upon these matters, but have an invincible repugnance to yield assent to the authenticity and divine inspiration of the Mosaic

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history; and thus the book of Genesis takes its place upon their shelves, by the side of the mythological fables of the Greeks, the Vedas, and the Koran. But it is satisfactory to the believer in the authority of scripture in general, and of the book of Genesis in particular, to know, that it was not designed for the edification of the natural man,—that is, of the mere reasoner after the flesh, who has no spiritual apprehensions, nor desire to possess any such; for what says the Apostle Paul in reference to the divine intention in the inspiration of the scriptures, and whom does he mark out as the class of persons for whose use they were written? "All scripture," he says, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. iii. 17. *The man of God*, then, is here specified as the object of the divine solicitude, and it was for *his* edification that the scripture was composed, by an inspiration afforded by God for that very end. The perfection of "*the man of God*," and the supply to him of all the materials of righteousness, was the divine purpose in the inspiration of the written word. The bible therefore was not written, properly speaking, for man merely as such, that is, for fallen man, in his state of enmity against God, but rather for man renewed in the spirit of his mind, for the saint rather than the sinner; for the saint who, whilst he is yet a sinner, is also a son of God, *a man of God*. Such is the Apostle's testimony; but he also tells us in reference to the same subject, that the holy scripture "is able to make man wise unto salvation, through faith which is in Christ Jesus;"



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(2 Tim. iii. 15.) which is as much as to say, that the unbeliever will not derive any saving knowledge from the perusal of the scriptures; its wisdom being to him but foolishness. 1 Cor. ii. 12—14. And most true it is, that the Old Testament, (and it is that portion of our bible, which the Apostle designates by the term scripture) is to be understood only by the faith of the New Testament. To those who refuse assent to the gospel revelation, the books of the Old Testament are devoid of interest or meaning, and above all, the statements of the book of Genesis are repugnant to the unsanctified reason of the man, who has not submitted himself to the authority of Christ and his apostles.

Here therefore we take our stand, and cut short the cavils of unbelief, by proposing the mysteries of the kingdom of heaven for the acceptance of those only to whom it is given to believe, and so to understand them. Matt. xiii. 10—15. The unbeliever stands without, and to him the word of God is but a parable, an idle and unprofitable tale.

But the carnal man objects to the Mosaic history; that many of its statements are liable to the charge of philosophical and historical inaccuracy; and that consequently the veracity of the whole is impeached, as, under a divine inspiration, an equal degree of correctness must have attached to every part. Here, however, the objector betrays his ignorance of the nature of the divine inspiration of scripture, and of the object contemplated by God in that inspiration. He knows not that the sacred historian, whilst under the inspiration of the Holy Ghost, is labouring to effect results of a kind altogether different from the mere imparting of information after the manner of

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the secular writer, and that he cannot therefore be tried by the same rules of criticism which may be properly applied to the profane historian, upon whom we pass judgment according to the apparent credibility of the facts which he relates, without at all enquiring in the first place, what sort of spiritual and moral appeal he has made to our consciences and hearts. But it is through the medium of a divine appeal to the *spiritual understanding*, that the reader of the Mosaic history becomes assured of the accuracy of the facts related there. He cannot judge of their probable correctness, by comparing them with other facts of a like kind; but if he is endued with faith he will have no difficulty in simply receiving the record such as it is; and should any of its statements be of difficult apprehension, his faith will nevertheless stand firm, the substance of the divine revelation having found its way to his heart and conscience.

The point, however, is not conceded, that the unbeliever has any valid grounds for his philosophical or historical objections, whatever they may be, but rather, it may fairly be suspected that the supposed inaccuracies upon which the infidel dwells with so much triumph, are after all to be traced up to his own imperfect knowledge, and anxiety to discover blemishes; rather than to the imperfect knowledge or inaccuracy of the sacred writer.

And true it is, that the adversaries of the Christian faith take pleasure in insisting upon what appear to them to be weak points in the Mosaic history, as though by the help of modern science they might achieve the downfal of its authenticity; inferring, and justly enough, that the Old Testament and the

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New,—Moses and Christ, must stand or fall together. Unhappy men, who desire the obliteration of those ancient land-marks, which if removed, our whole race would know of no Paradise,—once ours, and to be regained again,—of no Father in heaven, once ours, and again to be ours eternally,—of nothing sure, save the present,—of no spiritual link connecting together the future and the past!

To the man who charges the Mosaic history with statements irreconcileable with his ideas of inspiration, it must ever be repeated, that he is probably in the dark as to the scriptural meaning of the term inspiration, that he is ignorant of the divine intention in that inspiration, and that he is not of the class of persons for whose use the scripture was designed. To the natural man God leaves philosophic and historical research. Let him then pursue his investigations by the light of the natural understanding, and by the aid of such traditions of the past as he may account worthy of credit, but let him not quarrel with divine revelation, because it affords him no information which he can consider certain, upon matters which were not narrated for his instruction. It is the object of holy scripture to instruct believers, or those prepared by the Spirit of God to become such, in the knowledge of God and of themselves; to reveal to the child of God his immortality, and to afford him in various ways, a species of information, essential to his spiritual well-being, and which he could not possibly attain by the exercise, however industrious or acute, of any of his natural human powers. And if God has appointed to the sons of men, that they should be exercised in the labour of seeking and of searching out by wisdom concerning all things

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that are done under heaven, (Eccles. i. 13.) although at the same time, no man shall find out the work that God maketh from the beginning to the end, (that is perfectly and entirely) (Eccles. iii. 10, 11.) the believer will not be dissatisfied with this divine allotment; possessing, as he is happy to be assured he does, the means of accurate information upon the matters that lie nearest to his heart. It may be indeed, that he is not indifferent to subjects of philosophic importance. His natural understanding may possibly find one of its noblest and most interesting occupations, in investigating the structure and laws of the material world, and the history of its various inhabitants. But there is another world, the spiritual world, about which he is yet more deeply interested; there are other laws, also of God, and engraven upon the tablets of his heart, which he is mainly solicitous to understand; a country, a kingdom, unknown to the profane historian, whose situation he is anxious to discover, a "people not reckoned among the nations,*" (Num. xxiii. 9; 2 Pet. ii. 9.) whose lineage he would fain trace out. Once possibly his point of view was the same as that of the mere intellectual man, and

* While perfectly agreeing as to the lawfulness and suitableness of this adaptation to the Christian Church of a passage that primarily concerns the Jewish nation, we must enter, and always will enter, our most emphatic protest, against advancing such claim to this, or any similar declaration of God's word, as can militate against the undoubted property of the Jews, as Jews, in them to the end of time. We would not, even by keeping silence on such occasions, seem to acquiesce in that system of robbery so long persevered in (through heedlessness of the prophecies) by Christians, and which is at once beautifully described and impressively forbidden in Deut. xxiii. 24, 25. "*When thou comest into thy neighbour's vineyard, then thou mayest eat grapes to thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.*"—Editor.

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then he knew of no wisdom comparable to that which might enable him to explore the secrets of physical nature, or to investigate the natural and moral history of the human race. But when he became a spiritual man, a memorable change took place, and it then appeared that what had been before a sufficient gain, was no longer so; for the enlarged capacities of his soul made it necessary that he should enlarge the boundary of his knowledge; which from henceforth must have reference, not only to the things which are seen, but to those which are unseen: not only to things temporal, but also to things eternal.

To understand the mechanism of the material heavens had been hitherto a high point of his ambition; but now he has also other heavens, spiritual heavens, to explore. To understand the construction of the visible earth, was formerly an all-engrossing study; but now to this must be super-added the consideration of the new earth wherein dwelleth righteousness. 2 Pet. iii. 13. And how many altogether new enquiries have been suggested to the mind, which was before occupied by the things of sense?—enquiries, to which there is no satisfactory reply, except in the oracles of God; no answer of a distinct kind, save in the scriptures. The renewed man has asked his soul many a question concerning his Creator and concerning himself, and of his heart he has enquired what means the law written there, and why do his thoughts sometimes condemn and sometimes acquit him? Rom. ii. 15. To what end was man created, and in what relation does he stand to his Creator? Above all, to what ultimate goal do his steps tend, and what well-grounded hope does he possess of a happy life beyond the grave? There is a voice within

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his renewed soul, which tells of high alliance to a father in heaven, of holy union to the God and maker of all created things; there are announcements to his spirit, of blissful regions prepared for those who love God, for those whom he loves, whilst on the other hand there are forebodings of evil, the voice of an avenger admonishing him of sin, as of an offence committed against the great and blessed God, as of an offence bringing with it penalties, even the penalty of death, of death eternal. And what mean these feelings of affinity to an unseen father, whose dwelling place is in the highest heavens? from whence this secret confidence in his invisible protection, these drawings of the heart heavenward, these yearnings after fellowship with the unknown, the everlasting friend? and then, sad reverse of these hopeful prognostics of the soul, what may that sense of avenging wrath forebode, what that "fearful looking-for of judgment and of fiery indignation, which shall devour the adversaries?"

Now it is certain that the full import of these convictions and feelings of the soul, can only be explained by God himself, and that it is of the Father of spirits the enquirer must ascertain, what are those realities in the spiritual and eternal world, which correspond to his newly-awakened consciousness of good and evil. But how does God answer the enquiring soul? How does he reply to the questions first suggested, or at least brought home to his heart by his own Holy Spirit? It is through the instrumentality of the scripture that he does this, and there it is that the spiritual man meets with the full solution of those mysteries of the kingdom of heaven; in the first rudiments of which the Spirit of the Lord has already

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begun to instruct him. The great king, eternal, immortal, invisible, is revealed in the scripture. The unknown God now hides himself no longer, but he who is in the bosom of the Father makes him known. In the scripture the enquiring soul is made acquainted with the all-important fact of his original affinity to God his Creator, and he discovers, most certainly and surely, that the inward tie, drawing him to heaven, is no fictitious one, but a divine reality; that he was loved by his divine Creator with an everlasting love, and that his affections are now drawn to God, by the constraining influence of that same eternal love. And by the help of the scripture the spiritual man becomes able to understand, and to reconcile, all the contrarieties of the world which is around him and within him. He learns how it is that the inward spirit gives from time to time such a discordant testimony; how to-day it is sweetly drawn heavenward in filial confidence, to-morrow cast as into the depths of hell, trembling before the frown of an angry judge; just as to-day the God of nature smiles propitiously upon the works of his creation, doing good, giving rain from heaven and fruitful seasons, filling the hearts of his creatures with food and gladness, (Acts xiv. 17.) and then it may be on the morrow appears as a God of wrath, in the devouring pestilence, in the whirlwind and the storm, in the desolation of the fruits of the earth, in the destruction of the hopes of the laborious husbandman. The spiritual and eternal realities connected with these diversified exhibitions of temporal and eternal good and evil, and with those internal feelings of the love and wrath of God, of which the spiritual man is conscious, are opened in the scripture, *and above*

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*all in the book of Genesis*, without which all-important book of holy writ, the church of God would be in the condition of a wretched mariner, who should find himself floating upon the abyss of the illimitable ocean, whilst destitute of the most necessary instruments of navigation.

It has been assumed upon the authority of the Apostle Paul, that the scriptures are intended for the edification of "the man of God," that is, for the spiritual man, as distinguished from the merely natural man to whom they are foolishness. 1 Cor. ii. 14. But in taking this ground, God forbid that any should infer that the scriptures are not to be urged upon the acceptance of the natural man, who, it may be, may become a spiritual man, through the instrumentality of the written word, which may itself first excite in the hitherto dead soul, that consciousness, to which its sacred truths will afterwards respond more perfectly. It may be that the word of God, which is often quick and powerful and sharper than any two-edged sword, will serve the blessed end, (which is indeed a part of its office) of "dividing between soul and spirit," (Heb. iv. 12.) so that the natural man shall be led to see, that as yet he has merely an intellectual soul, and no spirit in alliance with a Father in heaven;—a view of his condition, which may possibly induce a suitable alarm, and then the subsequent resolve to flee from the wrath to come. Or else, if not impelled by the newly-awakened consciousness of the wrath of God, to flee from that wrath; he may, in the reading of the word of reconciliation, find himself sweetly attracted towards that august and gracious Being, whom he now begins to know and love for the first time. True it is that the

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children's portion is not to be given to the dogs, nor the believer's pearls to be cast before swine; and for the reason assigned in scripture—lest instead of being benefitted by our generosity, they turn again and rend us: nevertheless, it properly becomes us to be sensitive, and alarmed, lest we should exclude any from the perusal of the scripture whom the Lord does not exclude; and as he has commanded that the gospel should be preached to every creature, so in like manner we properly urge upon all men the authority of the written word, although it may be, that those to whom we commend it, are apparently in no condition, except to despise and reject it.

The term *Genesis*, which is the name given in our English Bible to the first book of the scripture, is not found in the original Hebrew, but is borrowed from the Greek translation. The word signifies, generation, origin, nativity, family, progeny; and so was properly selected by the translators of the Septuagint version, as the title for that most ancient of all records, which sets before us the first production or generation of the heavens and the earth, the origin of all living creatures, the nativity of the first man, and the genealogies of such of his descendants, as should afterwards give birth to the diversified races of men. And seeing that such are the contents of this book, our English translators did well to retain the appropriate and expressive title *Genesis*, although, as before observed, there is no such title in the Hebrew.

But this first book of scripture contains something more than an account of the origin of all things, animate and inanimate; something more than tables of all the first human genealogies; in this book we

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possess a distinct revelation of the person and nature of God, and of the relation in which at his first creation man stood to his Creator; a relation which the lapse of ages has not dissolved; our God, and his ways, and thoughts, and purposes, being "the same yesterday, to-day, and for ever." True enough we find in the melancholy history of the first man, that he speedily lost the state of earthly blessedness in which he was created; but as we proceed in the narrative, we perceive, that the most important part of his happiness was not irretrievably lost, or properly speaking, lost at all, although to man's apprehension that might appear to be the case: for the sacred historian presently makes mention of one, a second Adam, who should repair the fatal injury sustained by the first Adam; who should restore man to the conscious possession of that eternal life which he had justly forfeited by sin: and more than this, who should ultimately procure for him a degree of blessedness far greater than that which he enjoyed at his first creation. Nor let us omit to observe, in connection with the sundry genealogies recorded in the book of Genesis, that there is a lineage there, of all others the most important to fallen man, even the lineage of the second Adam, the seed of the woman who should bruise the serpent's head; which genealogy of the divine Messiah, commenced as it is in the first book of the Old Testament, we shall properly connect with the same genealogy carried on and completed in the first book of the New Testament. "The book of the generation of Jesus Christ, the son of David, *the son of Abraham*," are the opening words of Matthew's gospel, and it is concerning Abraham and his genealogy that Moses is most diffuse and

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circumstantial in his information, obviously for this reason, that Christ should spring from Abraham, and that it was expedient for the faith and consolation of the church, that in regard to this lineage of the Son of God, "the wayfaring man, though a fool, should not err therein."

And may it not with propriety be added, as an additional reason for commending the suitableness of the title '*Genesis*,' that in relation to the genealogies of this book it has *a spiritual*, as well as natural meaning; inasmuch as this book of scripture records, not only the generation of the heavens and earth, and of all living creatures, and of all the families of the world, but also of that Son of God who, in the fulness of time, should be sent forth, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons. Gal. iv. 4, 5.

That the book of Genesis was composed by Moses, was the constant tradition of the Jewish people; nor have we any ground for rejecting the supposition. On the contrary it appears highly probable, that the illustrious lawgiver, who first established that people as a nation under a theocratic form of government, would be most careful to instruct them in the previous history of their race, in order that they might properly understand the nature of their peculiar position as the chosen people of God. It is not however by any means necessary, to suppose that the book of Genesis was suggested exactly in its present form, and word for word by a divine inspiration, in the same way that we suppose many of the prophetic parts of scripture to have been inspired. No doubt, accurate traditions of the past

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existed in the time of Moses. Adam could not have been ignorant of the history of his own and of the world's creation, but must have possessed a competent knowledge of those events; just as it appears that he was acquainted with the facts of the creation of the woman, although when Eve's creation took place, he was in a deep sleep, and so was necessarily unconscious at the time of all that was then transacted. Gen. ii. 21—24. And that Adam would carefully transmit this wonderful history to his posterity, and also all the subsequent events that befel himself, we may be confident, as every wise and good man under similar circumstances would do so. In like manner the successive patriarchs, especially Enoch, Seth, Noah, Shem, Abraham and Joseph, would be faithful depositaries and zealous promulgators of authentic historic documents. Moses, therefore, would be at no loss for the materials of his book of Genesis, which materials he might have possessed either by oral tradition, or in fragmentary writings treasured up by the Israelites in Egypt. We are not informed at what period the descendants of Abraham became acquainted with the art of writing, but it does not appear to have been a new discovery in the time of Moses. For aught that can be proved to the contrary, it may have been an invention known to the patriarchs themselves. But in whatever way Moses became possessed of his historical facts, we are assured as believers in the spiritual authority of the Old and New Testaments, that he put forth these facts under the guidance and inspiration of God himself, so that their accuracy is perfectly to be depended on. The inspiration of the Jewish lawgiver will not be disputed by the Christian, and it is

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unquestionably Moses, who compiled these ancient records for the use of the church,—for the use of the Jewish Church primarily, but also for the Christian Church to the end of time. We have then every necessary satisfaction in regard to the divine authenticity of the book of Genesis. It has been before observed that the believer receives convictions of its truth, through another medium also; through the perception of its perfect agreement with all the other parts of the divine revelation, and also with those internal revelations which are made by the Father of spirits, to the spirits of his saints. It may be added, that many of the facts which Moses records,—facts obnoxious to the unsanctified reason of the natural man, are found to be in the strictest harmony with God's providential government of the world, such as we behold it from day to day.

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# Review of Books.

LUTHER: *a poem. By Robert Montgomery, M.A. Author of "The Omnipresence of the Deity;" "The Messiah," "Satan," &c.*—Baisler.

To call this Mr. Montgomery's chef d'œuvre would not suffice: the book contains so much valuable prose matter, that to notice or characterise it as one among the author's many brilliant poems would convey an imperfect idea of the work. The poetical part is certainly perfect, as a whole; and certainly the finest thing he has ever published; but in the Introduction, particularly in the latter half of it, his own pen has done important service to the cause of truth, and in the voluminous notes appended, he has brought together a vast deal of valuable information.

The "Protestant Annual" for 1841 contained a rapid but masterly sketch, under the same title; and this Mr. Montgomery has still retained as the outline



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of his more finished work. A work, assuredly, of much labour, and of very high pretensions, and concerning which we cannot speak otherwise than admiringly, both as to matter and manner; though we do not bind ourselves always to accompany him in all the daring flights of imagination to which the subject tempts a poetic mind. We are especially delighted with the unequivocal anti-papal spirit that blazes throughout the book, including and greatly prizing the author's honest reprobation and manly exposure, of that dastardly form of Popery which wears an Oxford cap and gown. He has dealt most ably with these dissemblers in the Introduction: we call them dissemblers, because it is impossible that, holding such views as they profess to hold concerning our Established Protestant Church, they should continue within her pale, unless the more effectually to work out some atrocious scheme of mischief.

We take leave of Mr. Montgomery's poem, with feelings of gladness that he has accomplished this work, which we know to have been very near his heart; and if it be not the most popular of his productions, we shall sooner question the Protestantism of the country than the merits of this eloquent appeal to it.

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## MEMOIRS OF THE LIFE AND WRITINGS OF MICHAEL THOMAS SADLER, ESQ. M.P. F.R.S. &c.—Seeley and Burnside.

We do not at all marvel to learn from the preface how many hindrances and difficulties the writer had to

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encounter in the completion of his task. No one has ever undertaken a really important work, for the glory of God and the welfare of man, without finding the Great Adversary on the alert at every turn to hinder the progress, and rarely have we seen a book of this description that assailed his empire in so many points.

Mr. Sadler was one of those witnesses whom God, in an especial manner, raised up to testify against the various national abominations done in defiance of His known will. First, he was returned to Parliament on the very eve of that ruinous measure, the "atrocious Bill" of 1829, passing the Commons. He entered that House just in time to deliver one of the most powerful speeches ever heard within its walls, and which produced, as we well remember, an electrifying effect on the public mind. It was directly followed by another on the same subject; and of the small pamphlet containing these two speeches, 500,000 copies were speedily circulated throughout the kingdom. If no other praise attached to his name than this, it must ever be dear to the Protestantism of England, as that of a champion who manned and defended her falling bulwarks with an energy, a fidelity and self-devotion, worthy of the sacred post he had chosen.

But this was not all: the destructive measures that succeeded, as naturally they might be expected to do, this breaking down of our ancient defences, were with no less intrepidity, no less zeal, resisted by Mr. Sadler; and when all was lost that had been made the object of attack, he devoted himself to another branch of patriotism, which we scarcely dare to call less sacred than the first; he took up, with the fervour



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## THE PROTESTANT.

In the advertising columns of the "Record" for March 17, appears the following very remarkable notice of a recent publication. "Devotions on our Lord's passion. Translated from Catholic sources. With an appendix, containing extracts from the Divine office of Holy and Ember weeks, according to the Roman Breviary." To this is appended the name of a Protestant publisher, and, from the channels through which the advertisement generally is conveyed, the book, avowedly a Popish one, is intended for devout Protestants!

Turning next to the Romish newspaper, the "Tablet," to a leading article expressly written by the new editor, Mr. Quin, who also conducts the "Dublin Review," we find the following passage, alluding to Mr. Ambrose Lisle Phillipps, to whom Lord Shrewsbury addressed his famous "Letter" on the lying wonders exhibited by two Popish girls in the Tyrol. "He has the happiness of being one of the earliest examples of the effects of those *furtive* theological investigations (if we may use such an expression) which were commenced, we believe, at Cambridge, and have since given rise to the doctrine generally known as the *Puseyite* system—a system which, if we mistake not, will, before many years elapse, enable us to hear the GLORIA IN EXCELSIS entoned in

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Westminster Abbey, and re-echoed from the dome of St. Paul's."

This is now the avowed hope of the Romish party, in our Protestant country; this is the fruit which *they* expect to gather from the proceedings of their Oxford allies; and the means by which the mischief is to be effected among those who are happily removed from the pastoral charge of men falsely calling themselves Protestant clergymen, we may behold in the unblushing offer of such a work as that named above to the Christian people of England—a work composed of selections from the abominable idolatries of the Romish Missal, and her other blasphemous services. The position of some nominal Protestants is really awful to contemplate: the proprietor of the "Tablet" newspaper is one: the publisher of these Romish devotions, and many similar works, is another; and turn where we will we are greeted by some painful spectacle of unfaithfulness —some thrilling exemplification of what the Apostle had in view when he said, "Let him that thinketh he standeth take heed lest he fall."

In the same article already quoted from the "Tablet" the following appears in justification of Lord Shrewsbury's counsel to the Romanists, some months back, to give the present government a fair trial before they lent themselves to the designs of O'Connell —"Should the annual grant to Maynooth be increased, as it is confidently expected to be in the course of the present session; and should the political relations between the courts of St. James and the Vatican, WHICH HAVE BEEN SUSPENDED SINCE THE REFORMATION, be renewed—a measure which is said also to be in contemplation by Sir R. Peel, many

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persons will begin to think that Lord Shrewsbury's expectations from the prudence and policy of the new cabinet have not been quite so visionary as his assailants have represented."

We give these quotations in full, because we believe that our humble miscellany circulates in many parts of the country, and is welcomed into many a God-fearing family, where such announcements as these are not heard of—or if heard of, cannot obtain credence. We do not mean the announcement of an act being contemplated by the prime minister of England which, unless he first knocks down another range of our sacred bulwarks, would be as treasonable against the throne of England as it must under any possible circumstances be treasonable against the God of heaven: such a project has been very generally talked of, and its probability admitted—but we mean the open, cool, deliberate announcement in London, by means of a widely-circulated Popish newspaper, of such anticipations as these—of the celebration of mass in Westminster Abbey, and St. Paul's cathedral, through the efforts of a body of men at this moment actually officiating as ministers in the parish churches of England, unmolested by the bishops who administered to them the oath to drive away all erroneous and strange doctrines from the places under their pastoral charge; and of an augmented premium for blasphemy and treason at Maynooth—a renewed submission of England at the footstool of the Pope in Rome—through the voluntary act of the man who stands at the head of our responsible government.

The object of this latter proceeding—a concordat, as it is called—is to acknowledge that Popery has

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grown too strong in England for the control of any power we possess, regal, legal, or ecclesiastical—and to beg the favor of the Pope of Rome to govern his own subjects within the British isles, with a merciful tolerance of our heretical constitution; so that, while a regular nuncio—like him at whose feet John once laid his tarnished crown—is received and entertained at our court, and permitted to exercise lordship over all the Romanists in the country, an accredited ambassador will also be appointed on England's behalf, to dance attendance at the Vatican, to kiss the Pope's toe, and render all such degrading homage as the rest of his serfs are wont to do. We are far from believing Sir Robert Peel to be the traitor this act would proclaim him—such a traitor as England has not, with all her corruptions, been able for three hundred years to produce; but the manner in which the subject is treated in the "Tablet" of March 19th, renders it our bounden duty, in the most unequivocal way, to call the attention of our Christian friends to the subject, and to warn them of what may even now be coming upon the country.

In further elucidation of the dangers surrounding us—or rather the dangers that are lurking within the sanctuary of our own homes, often wholly unsuspected by ourselves, we will notice an incident recently occurring within the writer's personal observation—for the time is past when general cautions would suffice; we must come to the particulars of every-day experience. In a highly respectable, and indeed religious community, a book-society is established, into which works of merit are introduced, and after going the round of the subscribers, are, periodically, sold to them, at a reduced price. A book

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was shewn to us, which had passed through the hands of all the members, remaining with each the usual time; and this book was a volume of poetry, of the most Anti-Protestant character, full of the broadest principles of Puseyism, exalting the 'church,' and the 'sacraments,' into the place of our divine Redeemer, whose name, in a volume professedly religious, was scarcely once, if at all, mentioned. The book was written by Lord John Manners, evidently an ardent disciple of Tractarianism; but what principally struck us was, *the direct denial of the right of her present Majesty to the crown of these realms.* This young lord visited the burial-place of the Stuarts; and over the grave of the Pretender he utters a lament, as he tells us, for "THE LAST OF ENGLAND'S RIGHTFUL KINGS." This sentiment is more than once repeated; and to place beyond a doubt the feeling that prompted it, his lordship gives us what we must take leave to call a very disgustingly libellous little sonnet against William of Orange—the Prince by whose hand our Lord delivered his people from the curse of Popery, and blessed us with those hallowed institutions which we are not going to give up without a struggle—and this little volume, honeyed over by means of smooth versification, had been for several months quietly circulating through a number of Christian families, pioneering the way, among the younger branches, for more direct attacks on their principles of loyalty to God and the Queen. We name it as a solemn call on the heads of families to overcome the love of ease, the distaste for critical labour, that induces them to receive, without due examination, books that wear no suspicious aspect, but which may be fraught with most insidious poison for

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the minds of their children, and we may add of their domestics; for so advanced is now the education of the poorer classes, that few house-maids will be found disposed to dust a book on the drawing-room table, without taking a peep into its pages.

It may be asked, 'What harm can be done by a sentimental lament over the fallen dynasty of Stuart?' No pretender survives to present a legitimate claim to the crown which is by natural descent, equally as by the grace of God, the right of our present gracious Queen. Ay; but our gracious and beloved Queen is, thank God! a Protestant; and as such no Romanist can, consistently with the laws of the Papacy, admit her title to his allegiance; in the view of such, the crown belongs to the nearest Popish kin; and it is remarkable that the person standing in this relationship to the English throne, by virtue of his descent from the Stuarts, is the King of Sardinia, who has recently manifested his friendly concern for the Romanists of England by sending them fifty pounds towards the completion of the immense Popish Cathedral now erecting near Westminster Bridge. Some of our readers may also recognize in him the active persecutor, within a year or so, of the pious and harmless Waldenses. Surely all these things, taken into consideration, with a slight glance at the historical records of our own and other countries, ought to put Christians on their guard in no common degree. That a plot, well-arranged, and extensively ramified, exists, for re-establishing Popery in England, can only be doubted by those who do not see the various periodicals now published, avowedly and officially Popish—'The Dublin Review,'—'The Catholic Magazine,'—'The Tablet,'—

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'The True Tablet,'—(a radical paper, the organ of the Repealers, and O'Connellites generally) and several smaller productions of the same stamp: or who do not watch the progress of Puseyism, daily becoming more open in its manifestations of scarcely-masked Romanism. To such, the thing must appear visionary indeed. May the Lord in His mercy so arouse his believing flock to watchfulness and prayerful effort, that it become not ere long a tremendous reality, baffling all endeavours to stay the rushing destruction!

We now turn from this most painful view of England's clouded sky, to the bright dawning of a glorious day in the East. A preceding page bears the record of our beloved Hebrew Brother's most remarkable entrance into the holy city. A scene so triumphant we could hardly have dared to anticipate, though well assured that the Lord would put honour on this first-fruits of his Israel's return. Doubly sweet and precious is every token for good in that quarter, while the clouds darken round us in the West. Delightful it is to remember that upon England was the mighty blessing made to rest, of being practically foremost in the work. Nothing can exceed the malignant bitterness of the Romish press among us on this subject. The most heartless jeers, the most indecent jests have been bandied in their columns respecting the beloved family of the Bishop of Jerusalem; while, as it is now well known, the Puseyite party never relaxed in their efforts to deter the Archbishop of Canterbury from performing the act of consecration; and when the deed was done, they entered a solemn protest against it—deliberately and expressly shutting themselves out from any

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share in the blessings connected with that national act! More and more distinctly shall we see Israel, in a state of reconciliation and adoption, stand out in brilliant contrast to the deepening gloom of Popery. Rome may wrap the nations in her sable shroud, bidding darkness cover the earth, and gross darkness the people, but Jerusalem shall arise and shine, brilliant with the light of the Lord's glory; and become the refuge even of many who now despise her hope.

We find that our returning Israelites landed at Jaffa, the spot where first the Gentile church was pronounced cleansed of the Lord; and passed the night at Ramah. The name is familiar to every Bible reader, and we naturally turn to it, and there find it written, in the thirty-first chapter of Jeremiah, as follows. "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children because they were not. Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. . . . . Set thou up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O Virgin of Israel, turn again to these thy cities."

How must the hearts of the dear Israelites have swelled over these great and precious promises, now, after the lapse of twenty-four centuries, beginning to be fulfilled—and to them! The application is inevitable, nothing short of the most determined straining of

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Scripture to suit a private interpretation could enable any one to evade it.

Thus cheered, they set forth, and the presence of the Consul General, Colonel Rose, into whose heart the Lord had put it to secure to himself the unspeakably rich privilege of being the man to do honour to the Jew, and by his official presence to compel others to do so, operated no doubt, very strongly on the minds of many who might not have thought much of the arrival of a Protestant, much less a Hebrew Bishop; but it cannot account for the extraordinary respect paid to them. Well does the writer know that her beloved friends expected nothing more than to enter privately, and as they hoped unopposed, the gates of the holy city; but the Lord willed not that any honour should be lacking; and singular indeed was the honour rendered! Not only did a large cavalcade of gentlemen swell the train of the Hebrew Bishop, but the Turk, yea, actually the lordly Turk yielded a military guard, to escort him into the holy city! It must have been worth an ordinary life thrice told to view that marvellous spectacle, when the flashing scimetar of the Moslem chief was bared, not in hostile resistance, but for a respectful salute to the seed of Abraham! and as the glittering band fell in, marshalling the way actually to escort the returning exiles to their long-lost home, could any Christian heart restrain a prayer that even so, through the converting mercy of God, the poor deluded followers of Mahomet might be enabled to meet the Lord when he cometh, and to welcome Him whom now they know not!

But amongst all the actors and all the lookers-on in that memorable scene, the most interesting, after

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the seed of Isaac, were surely the seed of Ishmael. The wild, unconquered Arabs, drawn out that day to the martial sport of hurling the djereed, are represented as gambolling round the cavalcade on their fleet, desert steeds, and firing their muskets; undoubtedly a tribute of joyous respect. This feature gives a most exquisite finish indeed to the transaction; and while it thrills the heart with an interest that even the most worldly must in some degree partake in, it leads the lover of God's word back to the first period of distinct promise, and magnifies most awfully the faithfulness of the Most High. "Oh that Ishmael might live before thee!" was Abraham's prayer; it was accepted, granted, and the seed of Ishmael, miraculously preserved, are there to hail their brother of the seed of Jacob; wild men, distinct from every other race, and characteristically giving welcome to one whose coming may be to them—yea, must be to many among them—life from the dead. Let our hearts re-echo on their behalf, in its fullest and richest sense, the prayer of their father Abraham, "Oh that Ishmael may live before thee!"

The journey from Jaffa to Jerusalem is usually performed on horseback: but on this occasion an easier carriage is required for the dear daughter of Israel; and looking on the company, as described by the eye-witness whose account is already given, we cannot but refer to the words of prophecy, Isa. lxvi. 20.: "And they shall bring all your brethren for an offering unto the Lord out of all nations, *upon horses*, and in chariots, and *in litters*, and *upon mules*, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord." The more we dwell upon the scene, the deeper its interest becomes: and when we read

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of the salute given as the Jew entered by the gate of Bethlehem, who does not find on his very lips a foretaste of the cordial that shall ere long revive the whole world!

The last event is far from being the least striking —the thundering salute of artillery from the batteries of Zion, as the Jew presses the threshold of his home. That involuntary greeting from the iron lips of the Moslem guns, noticed even by an evidently thoughtless and worldly person as "an odd chance," was at once the knell of departing paganism, and the signal of His speedy approach, whose right it is to reign in Zion and over all the earth. Praised be the Lord for the manifold tokens of His special favor already shewn upon Jerusalem! May his presence abide there, and the light of his countenance cheer our honoured brethren through the difficulties that they must expect to encounter for a while: and oh let us not cease to plead in believing prayer the promises that are now fulfilling in part: that we may speedily see the end of that power which has above all others been forward to "scatter the holy people," both Jew and Gentile, and rejoice in the universal dominion of Him who is a light to lighten the Gentiles, and to be the glory of His people Israel!

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THE

# CHRISTIAN LADY'S MAGAZINE.

MAY, 1842.

## JUDAH'S LION.

### CHAPTER XIV.

THE cavalcade that left the walls of Jaffa, though not an extensive, was yet a respectable one. Recent events had opened the route considerably more than might have been anticipated fifty years before; but it still was a difficult, and frequently an unsafe road. The wandering Arab's hand, restrained by powerful authority, was still against every man; and theft, if nothing worse, might be apprehended, in the absence of due precaution. Our travellers, therefore, were well armed, and sufficiently attended. Alick, to his infinite delight, found himself on the back of a most frolicksome young horse; and Da Costa, equally well mounted, fully partook in the exhileration of spirit that rose beyond control. Often, when the road permitted, the young men resigned themselves to the discretion of their fleet and fiery Arabian steeds, making wide circuits at a wild full gallop, and re-



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turning in breathless glee to their more sedate but not less cheerful companions. It was during one of these their excursive expeditions that Mrs. Ryan took the opportunity of remarking to her husband 'I did not think Alick would have approached Jerusalem in such buoyant spirits.'

'Dear Boy!' answered Captain Ryan, 'he has been heavily oppressed of late; and this ebullition of youthful joyousness is quite natural. Do you not feel a gladdening influence in the soft, balmy air, the brilliant sunbeams, the gorgeous tints of those rich flowers, relieved by patches of verdure almost rivalling that of our own emerald isle—that waving line of majestic mountains, and the combination of magnificence with tender beauty that perpetually meets your eye?'

'I do, my love: but yet'—she hesitated, and hung her head over the bridle that she had been knotting round her fingers.

'But what, Ellen, dearest? go on and tell me all.'

'Indeed, indeed, Robert, I cannot feel joyous. These things do, as you say, gladden me by their loveliness, but the feeling is momentary. My heart is sad: my spirit mourns, and cries "Ichabod." For alas! "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong-holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof."

She repeated these words of the prophet in a voice

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so musically sad, that it attracted the notice of some of the attendants, and one of them, a very fine young Syrian, drew near to listen to her tones. Charley, who had been shouting with delight at the equestrian exploits of his friends, was also arrested by them; and the change that came over his countenance was very marked. He glanced at the listening foreigner and said, 'Papa, tell that nasty Turk to keep away from us.'

'Fie, Charles: what has the poor fellow done to offend you; or to provoke such an unbecoming expression?'

'Why he is a Turk, and has got Jerusalem away from the Jews: and he hates the Jews, and so I don't want him to come poking here, listening to what we say, Papa.'

'It would be a pity he should hear what you say, certainly!' replied Captain Ryan, half smiling; 'but in the first place he cannot understand our language; in the next place he is no Turk; and lastly, of whatsoever nation he might be, he is a man, and my little boy must not forget the Apostle's injunction, to "honour all men."'

'Oh, Papa, I am very sorry, I quite forgot that: but are you sure he is not a Turk, Papa?'

'Yes, he is a Christian, in name at least: but bye and bye we shall see more Turks than we have yet done, and I hope you will indulge no ill-will against them, poor fellows!'

Charley shook his head; his prejudices were strong, and to avoid giving any promise he turned to his mother; 'Mamma, don't you hate the Turks?'

'Hate them, my dear? no: on the contrary I feel greatly interested for them.'



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Charley seemed quite at fault: however, to his great relief, the two Jews now trotted up, and he bawled out at the top of his little voice, 'Mr. Dockster! Mr. Alick! don't you hate the Turks?'

'Not at all,' replied Da Costa, laughing: and Alick added, 'Such respectable-looking personages, Charley, with turbans, and beards, and famous long pipes, who can help admiring them?'

To the surprise of the party, the little fellow burst into a fit of angry crying, and said, 'Nobody loves the poor dear Jews but me!'

Mrs. Ryan began to expostulate; Alick to soothe; but Da Costa, after fixing a look of deep anxiety on his face drew close to Captain Ryan, and whispered, 'He is ill.'

The father's arm trembled as he pressed the sobbing babe to his bosom, and said in the softest tone: 'Yes, the Lord loves the poor dear Jews far better than my Charley can do.'

Smiling through his tears, the little fellow looked up, stroked his father's face, and replied, 'I know it.' The touch of that hot, dry hand was but too confirmatory of Da Costa's whisper. Captain Ryan held it to his lips, and in a cheerful, but still very soothing voice, said, "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

'Good, good!' cried Charley; 'tell me some more Bible, Papa, now we are in Bible-land.'

Meanwhile Da Costa had said something to Alick that blanched his cheek; but he made an effort to look unconcerned. Mrs. Ryan, ignorant of its immediate cause, seemed pleased at the seriousness of

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those whose thoughts she had expected to find more in unison with her own.

'I am glad you express no unkind or resentful feeling against the poor Turks,' she said to Da Costa. 'They certainly had no hand in bringing calamity on your people, and their prejudices are not stronger against you than those of some who call themselves Christians, and from whom, not from you, they wrested the land.'

'True,' replied he: 'their quarrel was with the Crusaders, with whom, I believe, you have little fellowship of feeling; and one of the first exploits of a crusading corps, preparatory to marching against the warlike Saracens, was to murder, with every aggravation of cruelty, some community of unarmed, helpless, unresisting Israelites in their own neighbourhood.' He spoke with cool contempt, but his cheek burned with a fire that he strove to smother.

'Who did that?' asked Alick hastily.

'Rome,' replied Mrs. Ryan. 'You know the origin of the Crusades: the Turks had conquered the holy land, *this* holy land (and she looked round with glistening eyes) from the Romans, and established themselves in it, to the expulsion of all that bore the name, however falsely of Christianity. To recover this rich possession, the Roman Pontiff brought into the market his treasury of spiritual merchandizes, and gathered armies out of every nation subjected to his yoke, making it a work of merit sufficient for the purchase of an eternal inheritance in heaven, to drive the Turk from Palestine, and to re-establish the superstitious practices that, alas! I fear we shall soon see in full display at what they call the holy sepulchre.'

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The fiery animation, and exulting delight that flashed from Da Costa's eyes, reminded her that a wrong construction might be put on her words; she therefore corrected herself: 'I say, what they call the holy sepulchre, because there is very strong ground to question whether the spot over which they have reared a church is indeed that where the body of our blessed Lord was laid during the period that intervened between his death and glorious resurrection. I, for one, hope it is not; for grievous indeed must it be to the eye of one who loves the Lord Jesus, to behold the idolatrous abominations that are perpetrated in His name, under a supposition that there he was laid, and there burst the tomb. To return: these crusading expeditions were led by kings, and comprised the flower of every European land. They were blessed to the work, plentifully supplied with counter-charms to meet the supposed sorcery of the Moslem; and as a trial of martial prowess, an introduction to the work of blood, and a peculiarly acceptable sacrifice to the God of peace and mercy, the God of Israel, they were encouraged to seek out and to massacre the Hebrew families who dwelt in their respective countries. This they did, with every addition that satanic malignity could suggest, and persecuting cruelty execute, against the ancient people of God. The Crusaders succeeded; and papal Rome regained what pagan Rome had first required —even the Holy City of Jerusalem!'

'We are now,' said Captain Ryan, crossing from the portion of Dan into that of Ephraim.'

'Yes,' added Da Costa, 'and we shall recross into that of Dan, for a very little space; then into the lot

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of Benjamin, thence to that of Judah, vain words! Dan, Ephraim, Benjamin, Judah—where are they!'

'Preparing to return and repossess the land which God gave to them and to their seed for ever—for an everlasting possession,' exclaimed Captain Ryan.

Charley, whose looks bore witness to the fervency of his eagerness while listening to his mother, now said, 'Mamma, how came the Turks back again? Did they drive the Papists out?'

'Yes, my dear: Jerusalem, Antioch, and Edessa, were the only places the Crusaders could master. Syria, and Palestine, where we now are, remained in the hands of the Fatimites, a clan of Mahommedans; but Jerusalem was retaken by the Sultan of Egypt in 1187, and after more than a hundred years' fighting and struggling to get it back again, the armies of the Pope were finally driven away by the Turks, who have kept it ever since.'

'And now Charley,' said Captain Ryan, 'these poor Turks have no Bible; they know not God's promises to his dear people Israel, but consider that in holding possession of this fair land they do no more than keep what their fathers bravely won from men who pretend to be believers in the Holy Bible, and yet would as soon persecute a Jew to death for being a Jew, as they would a Turk for being a Turk. Do you wonder, my boy, that our feelings towards the poor Turks are different from those of the Romanists who think it a mark of piety to hate them?'

'I'll tell you what, papa,' cried Charley, almost rising out of his snug seat with the animation that fired him. 'It was Popery itself taught me to hate the Turks. When I was little, you know I did be very fond of Judy O'Keefe, down the bogside, down

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there by'—his father interrupted him. 'I remember it well, Charley, though to be sure it must be a great while since you were little: she used to give you fresh eggs, and to let you play with her young chickens. Well, what about Judy and the Turks?'

'Oh, Papa, sure I went and talked to Judy all about the Jews and the Holy City Jerusalem; and she said a pilgrimage to Jerusalem would save any soul; and she said the bad wicked Turks had driven God's people out of it, so as they couldn't get in to make pilgrimages; and, papa, I thought God's people meant the Jews, and so I came to hate the Turks, so I did.'

'No, no, my boy, the Turks never drove the Jews out, though I don't suppose they would be willing to let them in again: but if those whom poor Judy calls God's people had possession of it, they would probably put to death any son of Abraham who should dare to set foot in the city of his fathers—the city of his God.'

'This is the way we are all misled,' observed Mrs. Ryan. 'Our youthful sympathies are enlisted on the side of the crusaders, and we receive from the elegant pages of Tasso, and from the glowing recitals of history as penned by, or copied from, the disciples of Rome, such impressions as steel our hearts against a people who might be found more accessible to the truths of the gospel than many, at a far greater distance, to whom we are constantly dispatching Missionaries.'

'Ay,' rejoined her husband, 'and there are two points in the Turkish character that should yield us special encouragement; first, they shew far more respect to the Jew, than to the idolater who falsely

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bears the name of Christian; and secondly, they not only honour the name and the law of Moses, but they do actually at this time look for the coming of our Messiah, after the lapse of a few years, and believe that he shall triumphantly reign in this very land, Jerusalem being the chief seat of his government. This I have repeatedly heard from their own lips.'

'And is it possible,' asked Mrs. Ryan; that these facts should be known, and yet no attempt made to improve such manifest advantages to the welfare of their immortal souls?'

'Popery, my dear, Popery has a terrible account to give in this matter; but we too are very guilty.'

During this conversation, Da Costa had ridden on in perfect silence, after his involuntary interruption; and there was that in his countenance which betokened a train of thought most absorbingly interesting. He seemed to be revolving in his mind something that wholly possessed it, evidently arising out of what he heard. Alick, who had passed over as a merely mechanical process, such outlines of history as his school-education had required him to learn by rote, listened with intense eagerness to every word spoken; and often did the proud glance turned towards the majestic mountain-summits of Judea bespeak his heartfelt conviction that let Turk or Christian enjoy the transient occupation of that land, the true, the unalienable right to its possession was his.

Charley, on whose dimpled cheeks the crimson tint that usually came and went with every speech he uttered, had now established itself in two broad, well-defined and deepening spots of hectic character, was very talkative, and made several striking

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remarks: until Da Costa, suddenly roused from his reverie, encountered the anxious eye of Captain Ryan, and in the same adroit whisper as before, said, 'Keep him quiet.'

This was not easily done; Charley had taken a sudden interest in the Turks, as men whom he had wrongfully despised and disliked; and in language rather incoherent, he was urging on Alick the duty of preaching Christ to them: a subject that seemed sadly to embarrass his friend. They had pursued their progress under a glowing sun, perpetually delighted by some new burst of scenery peculiar to the land, when a sudden darkness overcast the sky; and long before they could reach even a place of temporary shelter, the most penetrating rain descended, setting at nought their best attempts at repelling its soaking power. Captain Ryan bent over his precious boy, who was also covered with the folds of his light, waterproof cloak; but the consideration that it was also air-proof, and therefore calculated to condense and retain, and most perniciously to return in cold damps the exhalations of a body so closely wrapped and inevitably overheated, distracted his mind. At times he thought of throwing all open, and exposing the child to the more genial rain of heaven; but sleep had overcome the little fellow, and he dared not venture on such an experiment. Da Costa's looks of anxious distress increased his uneasy feelings; and secret prayer alone upheld his spirit in an hour of no common trial.

Alick, meanwhile, was devoting himself to the task of warding off from Mrs. Ryan the heavy torrents that fell. She was, like most of her countrywomen, a most excellent equestrian, and her easy self-pos-

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session was of great value. But the road here became rugged, the rain increased, the horses gave evident token of unwillingness to proceed, and their attendant owners closed in, protesting against any perseverance in the attempt to reach their destination, Ramleh, that night. Captain Ryan was disposed to acquiesce, under extreme solicitude for Charley, but Da Costa knowing what unspeakably wretched quarters they must put up with at the proposed halt, strenuously resisted it. High words ensued, between him and the native guides, the purport of which being known only to Captain Ryan, did not alarm him so much as the vehement oriental gesticulation of the parties startled his companions. At length the Syrian who had offended Charley interposed, strongly urging a halt, and giving Captain Ryan in an under-tone such cogent reasons for it, founded on the very questionable character of his comrades, and accompanied with a promise of very early resuming the journey, that he deemed it better to acquiesce.

They dismounted, therefore, at the spot selected by their guides, and a dreary place it was! four low rugged walls, surmounted by a flat roof that admitted the rain through a hundred fissures, without window or chimney, and for a door a shapeless slab of stone formed the miserable dwelling into which the whole party, including the horses and their guides, pressed together, taking up their lodging to the best advantage they could on the slippery floor. It was then that the graces of hospitality shone forth in those lords of the soil who, like their father Abraham, possessed not so much of it as would yield support to the sole of their foot. The two Hebrew gentlemen at once, and in a way that defied all opposition, laid

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hands on whatever would conduce to the comfort of the lady and her child: the young Syrian horseman heartily seconded them; and though not without some grumbling, and looks by no means friendly, the others yielded their slight saddles and bags and whatever was not saturated with the rain, to form a sort of couch, over which they spread a large rug, which Da Costa, better prepared for such sudden change of weather and circumstances, had rolled up within an oil-skin covering. This being arranged, the next care was to provide somewhat of a table, on which they placed refreshments, such as could be produced on an emergency so unlooked-for. Da Costa, while pressing on Mrs. Ryan a portion of the little store, said, 'I have no flocks, whence to select a kid, nor meal wherewith to form a cake; but trust me, dear Madam, when it shall please the Lord our God to restore to us the inheritance of our fathers, and to the land her rich fertility, the choicest of all we possess will be in our estimation a poor offering to the friends who have sheltered us in the hour of persecution, sympathized in our sorrows, and are now longing to rejoice in the joy that will yet gladden the way-worn sons of Jacob.'

Before Mrs. Ryan could reply, an exclamation from Alick, who had just taken Charley on his lap, arrested her. The boy had been in a deep sleep for some time before their halt, nor had any of the movements that ensued broken his slumber. Now, however, he had opened his eyes, and their wild, bloodshot appearance, as he rolled them on surrounding objects, and finally fixed their vacant stare on Alick's face, without any semblance of recognition, had surprised the youth into an interjection of alarm.

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Captain Ryan had gone to the farthest end of the long narrow apartment, to make some enquiry of his Syrian friend, with whom he was much pleased; but his wife's distressed accents caught his ear, which Alick's voice had failed to attract, and he hastened back, to find her bending over the child, exclaiming in mingled terror and amazement, 'Oh what is this! What can have happened to my boy!'

'Fatigue, damp, excitement,' said Captain Ryan, as he took the little burning hand in his, 'have overpowered the poor babe. Charley, vein of my heart! speak to papa, tell him what ails you.'

But Charley spoke not; fever was on him to an extent that overpowered all consciousness, and when they laid a finger on his tiny wrist the throb of the vein was fearful.

The father's heart, and the mother's heart—who shall declare their secret writhings under the dread that wrung them! but they were outwardly calm; for the peace of those whose minds are stayed on the Lord was there. Alick, on the contrary, was agitated beyond control: he clasped the poor child to his bosom, and wept over him, exclaiming, 'O Charley, Charley! is this *your* welcome to the land of Israel?'

'Be quiet, Cohen,' said Da Costa; and then in a voice of the most marked solemnity, and with an emphasis so evident, that it sent dismay into the hearts of his hearers, he added, '*This* is not death.'

The parents looked up at him: he stood with folded arms, his eyes fixed on the child, his brow bent, his lips compressed, and feelings, the intensity of which was the more apparent from his usually delighted aspect when gazing on that boy, worked in his countenance. Christian zeal ever glows brighter when

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the Refiner heightens the furnace in which he purifies his silver; Captain Ryan stood erect, and looking earnestly at his Jewish friend said, 'And if it be death, what is it but the gate of life to the babe —the little one who believes in Christ as his only, his all-sufficient Saviour?'

No notice was taken of this: Da Costa laid his hand on the broad little forehead, and said, 'I know these symptoms well: he is delirious, and it may become more palpable; but be calm, and avoid exciting him in any way. In our present circumstances, sleep is the only medicine within our reach. To-morrow we shall, by a comparatively short and easy journey, reach Ramleh—our ancient Ramah.'

It was now that, for the first time, Mrs. Ryan's fortitude gave way; she had taken the boy in her arms, and her tears burst over his insensible form as she sobbed out, 'Oh, not to Ramah!'

'Why not to Ramah?' asked Da Costa: 'there is no nearer place on our route for what you require.'

Mrs. Ryan shook her head; her tears fell faster than ever over the little sufferer; and Alick, drawing his friend aside, repeated to him in accents that trembled with emotion, the words of the Prophet Jeremiah, "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not."

C. E.

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## WHAT IS PUSEYISM?

In its nature and essence it is simple, and may be expressed by *one idea*, (viz.) an entire exemption of the heart in the concern of Religion. It is in fact an exhibition to the life of that awful prediction in 2 Tim. iii. 5; "having a form of godliness, but denying the power thereof."

Now if that Scripture is to be regarded, which we find in 1 Sam. xvi. 7: "The Lord seeth not as man seeth, for the Lord looketh *on the heart*,"—what is to become of Puseyism? Surely it must be cast to the moles and the bats—it is literally of no account, and good for nothing in the sight of Omniscience! Alas! that men should be found in the bosom of our Scriptural Church, contending for the anise and cummin, and neglecting the incomparably weightier matters of the Gospel of Christ—placing the Fathers on pedestals as objects of homage, almost of adoration—at all events, thereby eclipsing the glory of the Saviour, who will surely frown these contemptible human competitors into shivers, and "dash them in pieces like a potter's vessel," Psalm ii. Well might that admonition apply, "Be wise" now therefore O ye Traditionists! "Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little."

SENEX.

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## HOME ATROCITIES.

MADAM,

IT is with feelings of entire concurrence, I have read in one of the numbers of the Lady's Magazine, under the title of "Foreign Atrocities," your denunciation of the cruelties practised by that monster in human shape "Majendie;" in conversing with a medical friend on the subject, he informs me that he has been often known to leave his experiments in an afternoon, with the poor animal writhing under the torture he has inflicted, still nailed by its feet to the board, and on his return to follow them up in the morning, the animal has been found still alive, and has been subjected to a repetition of his cruelties; but if we are horrified at such barbarities in such a country as France, we must of course be doubly shocked at such occurrences in England; and yet I am assured by a young Medico, that such scenes are by no means uncommon in the Anatomical Schools in London. It is the practice to bring in the poor dog which is to be the subject of experiment, tied down on a board, and then the *Lecturer* commences with (did I say experiment) his cruelties, (the same having been performed thousands of times before) to gratify a set of hard-hearted students. What is the effect? Why, that their best feelings are blunted, and they in general become more or less cruel in their dispositions. It is well known that that noble animal

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the dog, does not perspire like many other animals, but nature finds relief from the tongue: what then must the poor brutes suffer when their skins are often perfectly wet from excitement and pain? This I am assured is often the case, but these said Lecturers when spoken to on the subject, say it is *morbid sensibility*,—such commiseration! The gentleman to whom I have alluded told me, that did the public generally know the cruelties which are practised at the Medical Schools in London, and of which he has himself been witness, he feels convinced they would almost be inclined to forego surgery altogether, rather than that information should be acquired by such barbarities. I have thought it right to apprize you of the fact, that wanton cruelties are perpetrated to a great extent in this country, that you may espouse the cause of the most faithful creature God has given to man; if you will inquire of your medical friends, you will find the statement I have made to be correct.

I am, Madam,

Your Obedient Servant,

"AN ENEMY TO CRUELTY."

P. S. I had omitted to mention, that when the poor animal is sinking under the torture, &c., it is the common practice to inflate the lungs to prolong its life.

What are we to say to all this? That the statement is true, we too well know; but how can we supply a remedy? There is only one event to which we can look forward as putting a termination to these awful crimes: and that is the resumption to Himself of all the power which God delegates to man, and of which



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Satan has secured the chief direction. Shuddering over the horrors which our correspondent has slightly shadowed forth, we can but look up, and reiterate the prayer, "Thy kingdom come!"

But though we may not hope our words can reach the heart, even if they meet the eye of any one engaged in these deeds—for which language cannot furnish a name—still we may prevail to bring before the minds of some who have greater power and influence, the fact of their startling position as accessories while they keep silence on the subject. We will not insult the Most High God by entering on any argument to prove the impossibility of His having made any thing really necessary to man that involves such truly diabolical cruelty: that the healing art really requires for its due perfection the perpetration of these revolting barbarities. Even granting—which God forbid we should grant!—that it had ever been needful *once* to obtain information at such a price, still the man who had so far overcome every pleading of nature in his breast as to perform the act, would have gained the insight required; and his record of what he had ascertained would suffice for the information of those who came after. But to make a practice of it—to regard it as a part of the education of young men intended for that profession which ought to be the next best blessing to mankind after the sacred ministry of the gospel—this is indeed to hurl defiance in the face of the Creator, this is indeed to render it incumbent on the King of Heaven, the Father of Mercy, to blast our country's fame, to wither her might, to annihilate her armies, and ere long, when she shall be crippled in every foreign quarter and paralyzed by re-iterated defeats, to let

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loose the plague on her own shores, and to give up to the ruffian spoiler the homes of these torturers of God's creatures, both the active principals and the silent accessories, to, perhaps, the very people from whose demoralized territory this abomination was imported; and remind them in the piercing screams of their little ones beneath the knife, that "HE SHALL HAVE JUDGMENT WITHOUT MERCY WHO HATH SHEWED NO MERCY."

Is this language too strong? No: if we had words to express our deliberate convictions, and most settled dispassionate feelings, they would be ten times stronger. 'Morbid sensibility' is a convenient phrase to apply to the pleadings of God's Spirit in the heart of man; but is human nature to be sneered into adamant by such abuse of language? Are we to remain passive while God is provoked to scourge us to the very quick with His direst plagues, just because we are told that our ailments may be more effectually relieved by enormities like these? Is there any lady, nay, are there many gentleman who, if suffering even under most acute disease, would permit a poor innocent animal to be nailed to the table before them, lacerated and tortured in every nerve for hours, then bound, still alive and bleeding and quivering, and moaning, to their bodies, for the relief of their pain? We judge there are not many whose imaginations do not sicken at the bare idea of such a horrible process; yet, Reader, while you peruse these pages, this very thing is being done in the dissecting-schools of England—Christian England! and the ostensible cause is the better relief of maladies with which you may perchance some day be afflicted. The man who should prepare in your



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presence to perform the act, would be driven from your house with indignant horror: the very insult would be sufficient warrant for that process of summary ejectment. And why an insult? Because it presupposes you capable of being a party to such harrowing ferocity: but a party you are, and as an approving party you must be regarded, so long as you allow any man to exercise in your families the skill that he has acquired by perpetrating elsewhere the same dreadful deeds.

You can check, you can eradicate this plague-spot, if you will. Only let the mothers of England firmly resolve that no man shall be employed as their medical adviser who does not give a pledge that he will never participate in, nor in any way sanction this wanton torture of God's creatures; that no son of theirs shall ever study for the profession without a similar guarantee, nor under any professor who is not bound by the same obligation that they lay upon their family physician and surgeon—we should soon see this nuisance abated. For us, we hesitate not to pledge ourselves before God and man rather to endure the extremity of disease and suffering in any form whatever, than knowingly to avail ourselves of the aid of any practitioner stained with the life blood, the living blood of the animals thus mangled.

If the subject be taken up in the Christian spirit which alone can sustain us through a steady opposition to "the course of this world," directed as it is by "the prince of the power of the air; the spirit that now worketh in the children of disobedience," and who will not without a desperate struggle be dislodged from this new and exulting position that he has persuaded man to take against God—then we

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shall quickly find that a proficiency in attainments better suited to the Familiars of the holy inquisition may be dispensed with readily enough. We shall be told the contrary, of course; we shall be assured that no competent knowledge of the human frame is to be acquired without digging into the quivering flesh of every friendless animal that can be entrapped. No, not every animal: the fine instinct of self-preservation purchases for some an immunity from scientific enquiry, until a bullet, or something equally effectual, has extinguished life; but the dog, the creature whose innate loyalty to man lays him unresistingly beneath the tyrant's knife, while his noble, confiding heart throbs with humble affection to the unhappy wretch who divides its veins,—the dog is a fitting subject for his cowardly outrage!

There is a well-known pagan doctrine on which scripture throws no light; but if these practices were witnessed among them by a Pythagorean, he might find much to say for his system. He would remark to us, 'The souls of the righteous, you say, are in blessedness, enjoying the presence and peace of God, waiting for the day of resurrection. Where then are the souls of the wicked? Their judgment is not yet pronounced, neither have they bodies yet restored to them wherein to suffer the pangs of fire. Cannot God compel them, for the period of an animal's agonized struggles, so to blend with its bodily nature as to writhe under every pang inflicted? Look at that helpless creature, laid bare by the dissecting knife—he wielded it once: he prided himself in his demonstrations on living subjects, and pleaded the promotion of science against all objectors. He is still promoting his chosen science for the benefit of

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his former pupils and associates. He cannot resume his voice, to bid them stay the knife which *he* never stayed for the shriek or yell of any maddened victim. His temporary hell is in his own favorite haunt: here he sinned, here he suffers.' Such a theory may be inadmissible, as having no scripture warrant; but if there be not some terrible aggravation of punishment in store for offenders of the stamp referred to, we must learn anew the doctrine of divine retribution.

"*The tender mercies of the wicked are cruel.*" A man must surely then be wicked who can make his tender mercies to his sick patients a plea for such unutterable cruelties to the harmless animals beneath him. But there are many who have never thought for themselves on this subject; who have submitted their reason, their judgment, their feelings to the dictation of others, and even persuaded themselves that they were fulfilling a duty when repressing the strivings of their better nature against these "oppositions of science, falsely so called." It is indeed impossible to imagine that any real follower of Jesus Christ can succeed in the effort: that the Holy Ghost will abide in a temple so fearfully defiled with what presents the deepest contrast to the Lord's glorious attribute of mercy:—but there are many kind, amiable, benevolent characters, who would even rejoice in seeing a way of escape opened from the Pandemonium in which they conceive themselves bound to occupy a post; and to them we would appeal to join their efforts with ours for the extinction of this horrible practice.

Let the experiment be tried: those who habitually "seek to the Physicians, and NOT unto the Lord,"

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will be easily turned from their purpose, and yield to the sophistries of men whom their unbelieving timidity invests with the power of life and death. They must abide the consequences. Those who would use the means in humble, faithful reliance on Him who alone really "knoweth our frame," who, as he "forgiveth all our sins," likewise "healeth all our sicknesses," will be content with professional advisers of inferior name and note, rather than lend themselves to perpetuate these atrocities: finally, with regard to those so situated, if any be so, that not one professional man can be found within their reach, unstained with such deeds, or unwilling to pledge himself against future participation in, or connivance at them, we can only hope that grace may be given to throw the whole matter on the Lord alone, and to believe that he will vindicate his own declaration, that "His tender mercies are over all his works."

Be the result what it may, the writer has fulfilled a solemn duty: she has "done what she could," in a matter where she believes the Lord's glory to be concerned, and the welfare of her country deeply implicated. "The land is defiled with blood:" its dark places are "full of cruel habitations." She calls upon all who make any pretence to the "bowels of mercies," to second her weak effort on behalf of the creatures of God generally; and especially on behalf of that model of sagacity, fidelity, courage and affection, the noble dog. It is an especial triumph of Satan to have prevailed in occasioning his selection for this truly diabolical purpose; and surely among Englishmen there cannot be wanting enough of the generous manliness of the national

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character that would stand forth in the cause of this trusted guardian of their homes; even if no higher motive influenced the deed, than the sympathy that such English-hearted men must feel for the bravest, the gentlest, the most loving and the most confiding of earthly creatures.

May the God of mercy prosper the efforts of such as shall put their hands to this work of pity! "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

CHARLOTTE ELIZABETH.

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"THE merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh." Prov. xi. 17.

"A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Prov. xii. 10.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Micah vi. 8.

"Blessed are the merciful, for they shall obtain mercy." Matt. v. 7.

"He shall have judgment without mercy, that hath shewed no mercy." James ii. 13.

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## PALESTINE.

### No. III.

ISAIAH LX. 8.

WHO are these, like doves when flying
To the places of their rest?
On the Saviour's grace relying,
Sorely tempted and opprest:—
These, O Sion;
Are thy numerous converts blest.

These, from every Isle repairing,
Flock thy hallowed courts around;
These, the robes of sorrow wearing,
Wait, in Jesus to be found;
Grace imploring,
While they bow on Sion's ground.

Therefore, shall the gates of gladness
Open thrown by night and day,
Still receive these sons of sadness,
Here to learn the living way.
Gentile Nations
In thy favoured courts shall stay.

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Grace in thee shall reign victorious,
All who seek shall surely find:
God will make His Sion glorious,
Refuge meet for all mankind:
Jesu's mercy
Here shall triumph unconfined.

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*Extract of a Letter from the Bishop of Jerusalem:*

*Jerusalem, Jan.* 25.

"On Friday Evening we arrived in safety in the city of our forefathers; under circumstances of peculiar respect and honour. I can only wish half England to have witnessed our movement from Ramleh to Jerusalem, on the last day of our journey to the Holy City. A day never to be forgotten. Never were the goodness and preserving love of God more manifest than in the circumstance, that our whole party should have got over that day's journey, without the hairs of any of our heads being hurt. It is impossible for me to describe the awfully dangerous state of the road * * *. But independently of the danger, it was a most interesting day. The weather was most extraordinarily in our favour. The rain, though apparently ready to burst forth upon us in torrents, as is the case in this country, which would have drenched us all, as we had no covering, was restrained till after our arrival, when it did come down in torrents. The clouds hid the sun, which, even at this season, is powerful enough here to have added greatly to the discomfort of our journey; But our God is faithful, and he made us realize the ninety-first Psalm."

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## THE NINETY-FIRST PSALM.

Sweet is his blest retreat and sure,
  Who makes the Lord his trust:
JEHOVAH'S word shall still endure,
  When man is turned to dust!

No hidden snares shall overthrow
  The Saints of GOD MOST HIGH:
And pestilential breezes blow,
  To fan, and pass them by!

Because the LORD'S Almighty wing
  Defends thee as a shield:
That, which to others sorrows bring,
  To thee shall comfort yield.

Thousands may fall at thy right hand,
  By pestilence or war;
While thou shalt but admiring stand,
  And view with holy awe.

Ungodly men shall surely fall,
  While righteous men are blest;
The God on whom His servants call,
  Will give His servants rest.

Because they make JEHOVAH God,
  Their *Refuge* and their *Guide;*
Their dwelling shall escape the rod,
  When all are scourged beside.

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"Because on me they set their love,"
Saith God, "I will defend:
Their Saviour to the utmost prove,
Their everlasting FRIEND."

The Bishop resumes, "We formed quite a large body * * and entered through the Jaffa gate, under the firing of salutes, &c., into Jerusalem, and were conducted to Mr. Nicolayson's house, where we were most kindly and respectably received, and all felt overwhelmed with gratitude and adoration, which is most justly due to Him who has hitherto proved himself better to us than all our fears. * * *

"We had service in the temporary Chapel on Sunday last. I preached my first sermon from Isaiah lx. 15. Mr. Williams preached in the afternoon, and Mr. Nicolayson conducted a German Service in the evening. We had a very good congregation,—all our friends, the Consul-General, Captain Gordon, and the Officers being present. Our feelings on the occasion can be better imagined than expressed, as you may easily suppose. We also had the Sacrament, and it will be pleasing to the ladies of Reading to know, that the handsome Communion-Service which they presented to the Church, was made use of for the first time by the Bishop of Jerusalem."

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# FEMALE BIOGRAPHY OF SCRIPTURE.

## MANOAH'S WIFE.

### No. I.

PERHAPS there are few persons, who have not, in times of affliction or other mental excitement, experienced the soothing effect which is produced upon the heart, by the sights and sounds of the natural world. Sorrow as well as sickness, find a balm in the fresh pure air, and the sweet influences of nature. And not by day only, are we the subjects of these mysterious impressions. What mind, at all imbued with the knowledge of God, would not, even under strong emotion, be suddenly calmed, by coming into contact with the still, starry heavens, telling their wondrous tale of law illimitable; of order unvarying; and of change which alters but to retrace anew the duteous cycles of a never-varying course? The very contrast between our own restlessness and the order and repose of nature, heightens the impression which they produce upon our minds. By one impulse, the myriad majestic suns, with their attendant orbs, were propelled forward in the sphere assigned to each: and, loyal to the hand that sent them forth, age after age they fulfil their destiny: "the heavens declare the glory of God." True to that impulse, they continue to this day: changing, they change

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not: altering, they alter not: they speak of the power and wisdom of God: they speak of law and order: they speak of duty and of rest: "their sound is gone out into all lands, and their words unto the ends of the earth."

It is the misery of man, to have lost the one impulse of creation, which should have been to his moral nature what the Divine fiat was to the physical world. Cut off from the centre of bliss, man is the sport of contending impulses: driven about and tossed; "a wandering star" among the orders of rational intelligences. Doomed to mortality by reason of sin, he is, in anticipation of this great change, subject to perpetual changes: and experiences in himself so many transitions of being, that all which wears the stamp of immutability, inspires him with somewhat of awe and reverence; and breathes a calm over his fugitive joys and fears: his fleeting hopes and disappointments.

There must be impulse, before the inert material mass wheels on in duteous motion to fulfil its course: and there must be volition, before the mind springs forward in any given path of duty. The law of our being—"thou shalt love the Lord thy God with all thy strength," is not the only law of our nature. It is indeed the master force; which, if duly obeyed, would keep all subordinate action in undeviating regularity. But God (foreseeing that men would swerve from this primal law;) has provided "some other way;" in a sense independent of it; for the better fulfilment of the second law of man's terrestrial existence: "thou shalt love thy neighbour as thyself." Love, friendship, patriotism, compassion, are all so many distinct impulses propelling men to a

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partial fulfilment of the secondary law; even where they are wholly ignorant, or wilfully unmindful of the first. We cannot sufficiently estimate that marvel of Divine goodness, which, when the attraction of the love of God had ceased to bind man in the circle of duty to his Maker, left him not wholly devoid of such kindly impulses to relative duty, as serve at least for the preservation of his species, and for the establishment of something like law and order in the world.

The maternal relation is the most weighty and important of all relative duties: and that is the strongest of all native impulses which propels to the fulfilment of it. The influence which the ruler has over the mind of a subject; the friend over that of his friend; the husband over the wife, and the wife over the husband: what is it to that exercised by the Mother upon the child? In all other cases; reason matured, meets reason only a little more cultivated or acute: but in the latter case, the mental force exerted has something of creative power in the influence it exercises, over the plastic material which is moulded day by day into the moral lineaments of the hands which fashion it. It is a tremendous responsibility to be the channel through which young minds receive their images of virtue and of vice, their sense of duty: or their recklessness of responsibility. It is an awful charge to be the guardian of young affections; to restrain, and guide, and cherish them; to keep them alive in tenderness and purity; to seek to be the means of bringing back the lost bias of the soul; and of re-establishing that law within, which, like the delicate mainspring, unseen, but all-consequent, regulates the motions of the whole being, and

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gives clear index of the well-adjusted movements of the heart. They have need of "clean hands and a pure heart," upon whom devolves such arduous duty; they need not only the strong impulse which induces a mother to foster in physical preservation the being whose life is so mysteriously bound up with her own; but they need angelic teaching also, to answer that question which the dawn of reason in the infant rouses in the mind of all considerate parents—"How shall we order the child, and what shall we do unto him?"

There is not a question of duty, from whatever complicated source it may arise, but has its complete answer in the Scriptures; and there is scarcely one which has not its apt illustration in those pictures of human life, which form so large and interesting a page in the book of God. The Christian Mother at this day, cannot fail to review with deep and peculiar interest, the story of the mother of Samson; involving as it does, principles so nearly akin to those by which her own sphere of duty must be regulated: and affording so great encouragement to her strenuous efforts to fulfil in all respects a mother's duty to her child.

The wife of Manoah, like many of the faithful daughters of the Jewish Church, whose history has come down to us, was called to bear that peculiar trial to females of the Hebrew race;—childlessness. In an age of almost universal degeneracy, and when the very priesthood of the Lord had corrupted the truth, and were foremost in iniquity, Manoah and his wife lived in the fear of God, as "heirs together of the grace of life." The trial to which they were subjected, does not appear to have interrupted their

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mutual harmony, or their meek submission to the will of God; as was the case in some instances of Jewish family history. They are exhibited to us, as of one heart and of one mind; helpers of each other; and mutually imbued with faith in God's word, and an anxious desire and endeavour to be guided and governed by it. The piety of the wife, however, appears from the narrative, to have been of a more enlightened kind than that of her husband: but, even had we no proof from the story, of her being one of the true servants of God: one of the choice "seven thousand" of Israel; we might have inferred as much, from the circumstance of her forming one of those three mothers, who had the distinguished honor to give birth to sons who were to be Nazarites from the womb. As well might we doubt the piety of Elizabeth; who was "righteous and walked in all the commandments and ordinances of the Lord blameless:" as well might we question the unsullied purity of her whom all generations call "blessed;" as hesitate to give to the wife of Manoah a place, and that not the least honourable, among those daughters who have done virtuously.

The land of Israel was groaning under the last and severest of those intestine subjugations to which, from time to time, the national defections from the covenant had exposed the tribes. Men of unhallowed hands were ministering at Jehovah's altar; making "the Lord's people to transgress;" and there was no deliverer; no leader or commander of the people, to give the tribes west of the Jordan that rescue from tyrannizing foes, which their brethren eastward of the river experienced by the brave exploits of the renowned Jephthah. Of all the territo-



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ries taken from the hands of the yet unexterminated heathen; none was so much exposed to the Philistine aggression, as the inheritance of Dan. It seems indeed, that this country was never, in any sense, conquered, until the time of David: nor was the Philistine yoke then effectually broken, until some of the best blood of Israel had been shed in the struggle. The prophecy that went before concerning Samson, was, that he should "begin to deliver Israel:" it was reserved for the son of Jesse to "set his hand in the sea, and his right hand in the river:" to establish his border from the Mediterranean to the shores of the Euphrates. Both were types of a more glorious Deliverer, and a more important deliverance, and both, but darkly and imperfectly, foreshadowed the glories of the Antitype.

"There was a certain man of the family of the Danites, whose name was Manoah, and his wife was barren and bare not. And the angel of the Lord appeared unto the woman and said unto her: Behold now thou art barren and bearest not; but thou shalt conceive and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink; and eat not any unclean thing; for lo! thou shall conceive and bear a son, and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines." This is the only instance in Scripture in which the peculiar conditions of Nazarite-ship were made binding upon the mother of a Nazarite. John the Baptist, like Samson, was separated from the womb by divine prediction, to a state of perpetual Nazarite-ship: and Samuel was made amenable to similar restrictness by his

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mother's vow: but in neither case, did the obligations of this state extend to the parent. There is therefore a remarkable peculiarity in this case; which, whatever may have been its literal import, considered relatively to the great hero of Jewish story, and the work he was predestined to accomplish, is of moment to us, when viewed figuratively; and as it respects those, who, under a better dispensation, are also mothers of Nazarites: of children bound by the solemn obligation of a holy vow to be "separate unto the Lord." It was not enough in the case of Samson that the conditions of a Nazarite should be imposed on him. Before he was in existence, his mother had taken on herself the self-deny ing restrictions of that "holy" state: (Num. vi. 8.) for we may be quite sure that, had she not faithfully kept the angelic behests, with respect to the conditions imposed upon herself; it would not afterwards have been written concerning her: "the woman bare a son and called his name Samson, and the child grew, and the Lord blessed him."

That separation unto the Lord, that renunciation of "the world, the flesh, and the devil;" which the obligation of the christian vow imposes, is as binding upon the mother, as upon the child whom she presents unto the Lord. And what are the conditions of that vow? "To renounce the devil and all his works. The pomps and vanity of this wicked world; and all the sinful lusts of the flesh:" to "believe all the articles of the Christian faith," and to "keep God's holy will and commandments." What then, saith the voice of the angel of the Covenant unto that mother whose child is bound by these hallowed restrictions? It saith, "of all that I said unto the



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woman," (all from which I bade her to abstain) "let her observe." See then, ye mothers of the Christian Nazarites, that ye purify yourselves with the same purification wherewith ye would have your children made separate. See that ye "be at charges with them; walking orderly and keeping the law." How shall you train your children to "renounce the devil and all his works," if there be within your own breasts the stirrings of "envy, hatred, malice, and all uncharitableness?" How shall you teach them to despise "the pomps and vanities of this wicked world," if they see you habitually putting wealth in the place of moral dignity, and loving pleasure more than to please God? How shall you aid them to curb the sensual appetites, to bring under the body, and keep it in subjection, if you do not exercise yourselves, and constrain them, while young, to exercise a temperance, which may indeed sometimes pass into austerity, but never relax into self-indulgence? How shall you direct and control the young thirst for knowledge; the primeval longing to be "as gods, knowing good and evil," if you have not learned yourselves that "the knowledge of the holy" is understanding? How shall you inculcate the reverence of a hope which lays hold, not on this world, but on the promise of eternal life: of a faith which has not seen and yet has believed; if you do not by your own scrupulous attention to the externals of religion, give them a lesson which they can best comprehend; if they do not see in you that consideration for the ministers and ordinances of God; for the civil ruler and "the higher powers" which will lead them in turn, to submit themselves "to all their governers, teachers, spiritual pastors and masters," and finally, by follow-

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ing the gradations of duty, "to serve God and obey him as they ought to do?" How can you guide the youthful steps to walk in God's holy commandments, if you yourselves are habitually straying from them? They will not be taught by precept merely, the law of the first table; if your god is the world, whose code you recognize and whose service you fulfil. They will not reverence sacred things if you speak lightly of them, and "put no difference between the holy and profane." Neither will they respect the obligations of the second table if the breach of it on your part be continually before their eyes. How shall they honor their father and their mother, whose parents themselves "despise dignities," and "speak evil of those things they know not?" How shall the murderous heart of Cain be rooted out of those who ever and anon behold in their guides ungoverned bursts of anger, of envy, and of malice? How shall that fair jewel, discretion, adorn those who have been nurtured in the odious atmosphere of levity? How shall they "esteem others better than themselves," who hear of nothing but the duty of self-aggrandizement, and who witness the struggle to outvie and to excel in everything which the mammon of unrighteousness can purchase or procure? How shall they eschew that "vain religion" which bridles not the tongue, who inhale the breath of slander, till the whole soul is infected with its poison? Oh! it is vain to put line upon line, and precept upon precept, to deliver as to a being of cold clear intellect alone, the unanswerable axioms of divine ethics—the well-digested rules of faith and virtue. It is not these which move the heart; it is not these which form the character; but the thousand secret

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influences which envelope and act upon a child from the hour when he first begins to reason and to reflect. It is the seeing of the eyes, the hearing of the ears; from day to day, and from hour to hour:—it is the beating of the heart in sympathetic response to the hopes and fears, the likings and dislikings, the pleasure and pursuits of a parent, which directs the force of the moral nature, and either aids the Spirit of God in its strivings with the youthful soul; or helps to quench "the smoking flax." The Lord is a jealous God, visiting the sins of the parents upon the children unto the third and fourth generation; and this, not so much by special interposition of avenging justice, as by permitting natural consequences to follow and be communicated from parent to child, by the action of similar influences over beings resembling each other so closely in the organization of the physical and rational powers.

It is especially to be remarked, that, on the second appearance of the angel in answer to the prayer of Manoah—"Oh! my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child which shall be born;" the charge is simply reiterated to the woman:—"the angel of the Lord said unto Manoah, of all that I said unto the woman let her beware." The father of a Nazarite may be devoutly impressed with the seriousness of his charge concerning the child whom God has given him, and anxiously desirous to be divinely taught his duty; but, after all, it is to the mother that the task is especially committed. She keeps the key of the young affections, for they open to her, and none can shut them. She holds the key of knowledge also; for reason first awakes to consciousness

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of the bliss of knowing her. And she has the key of power: for her will is law to the helpless and dependant being who knows not yet of any other rule; and her words are the utterance of wisdom, for they are the first that are pleasant to the soul. Oh! then, of all that from which the angel of the covenant hath restricted her, let her beware: all that he hath commanded her, let her observe; and, as the mother, taught of God, knows that she is not able to do these things of herself without his special grace, let her learn at all times to call for it by diligent prayer; heartily thanking her heavenly Father that he hath called her and her child into this state of salvation through Jesus Christ our Lord, praying daily for grace to continue in the same.

LYDIA.

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## TRACTS ON CONTENTMENT.

MADAM,

A PAPER was inserted in the Christian Lady's Magazine for last month, calling upon Christian men and women to write a series of cheap tracts, in good native Saxon, setting forth the blessings of contentment, the privileges of Englishmen, the peculiar blessings of the English poor compared with those on the continent, &c.

Lest you should suppose from the remarks I am about to make, that I too am tainted with the "infidelity and disaffection" of the age, I beg to assure you that the glowing desire of my soul, is the happiness of my fellow creatures, and that having outlived names, I should welcome a despotism if I were assured it would conduce to that desirable end. I have however, no faith in man—the inward cry of my soul is, "Come, Lord Jesus, come quickly, and reign over the works of thine hands," for the people are unfaithful; they cannot be trusted with thy power, there is no help for man in man.

Your correspondent wishes tracts to be distributed among the labouring population, on the blessings of contentment: taking contentment in the sense of the opposite of ambition—the comparative repose of the soul in things which surround it, instead of the restless desire of others, is no doubt a blessed feeling,

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approved of God. But, when society is heaving with its ambitious projects, and the feverish desire of amassing wealth has poisoned the very springs of social life, when much-vaunted capital has bonded itself together to drive into withering poverty the small farmer, and the little tradesman; when in short, the perfection of selfishness has almost reared its fearful top-stone, the perfection of misery, separating family from family, and man from man: why is then contentment to be preached only to the 'last term,' the poor, those upon whom the evils of ambition and avarice have laid their iron grasp. The time was when in truth and kindness, the doctrine of contentment might have been preached to the poor, when every able-bodied labourer could obtain employment, and the produce of that employment be enough to provide his family with sufficient food, shelter, and raiment; but whatever may be the causes, it is not so now. Let us not then insult them in their misery, by entering their cheerless abodes, and while they are looking to us for the deep sympathy of the soul, and the relief of their wants, thrust into their hands a tract, bidding them be contented, for it is the will of God.

The will of God! Do we take them for fools? They look at the waving fields, and well-stored granaries, and they learn the will of God there; they look at the over-filled warehouses, and they learn the will of God there; they read man's curse, and they learn the will of God there; and above all, they read the record of the only nation in whose affairs, God ever visibly interfered, and they find the great aim of His government was to prevent families being made poor—but being made poor they should find

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a supply in the fields, and the vineyards of the rich: and they learn the will of God there.

Let tracts then, be written on contentment, let the landowner be told to be contented with his delightful country residence, to seek his enjoyment in the tranquil objects which surround him, in banishing want and wretchedness from his estates, rather than in the guilty, but fascinating allurements of a London life.

Let the merchants and manufacturers be told to be contented with a moderate income, to seek their enjoyment in the happiness of their dependants, and not upon laying house to house, and field to field, until they stand alone in the midst of the earth; for verily, woe has been pronounced upon such.

Let the wealthy tradesman be told, to be contented with one place of business, and not to monopolize the bread of five or six families.

Especially let a tract be written on the duty of treating with proper respect man as man, according to the apostolic injunction, "Honor all men;" for there are hundreds whose minds are agitated by ambitious projects, in endeavouring to force their way to a higher station, who would willingly bear the physical evils which belong to poverty, but cannot endure the contempt with which it is treated.

When these classes do their duty, and have learned to be contented with that state of life unto which it hath pleased God to call them, then will charity be again confined to its legitimate objects, the idiotic, the maimed, the aged, the sick, the widow, and the fatherless, and then may we, with something like truth and justice, enter the cottages of the labouring poor, and say to the ambitious spirits among them:

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Be contented with your lot; it has many blessings, you would not be happier, though you should climb to the top of the ladder; but if you do not believe us, it is the duty of society to repress your ambitious stirrings, its peace cannot be disturbed to give you knowledge.

I am, Madam,
Your's respectfully,
A constant reader of your Valuable Magazine.

[We do not know how the foregoing most admirable letter came to be put aside so long. It ought to have appeared some time since. We read it with feelings of something more than acquiescence. Our deepest convictions go along with every word; and ardently do we desire that sentiments at once so Scriptural and so truly English, may assert their place in the bosoms of our countrymen, where they seem to have been too generally stifled, if not expelled.—Ed.]

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# EXPOSITORY REMARKS ON GENESIS.

## CHAPTER I.

VERSE 1.—"*In the beginning God created the heaven and the earth.*" It would seem at first sight, and upon a superficial view of the matter, that of all imaginable statements the one in our text would most immediately commend itself to the acceptance of man's reason, and that, however reluctantly the natural man might admit the truth of other scripture propositions, to this at least he would readily accede; but this is far from being the case, the principle of atheism being deeply rooted in the apostate human heart, which has become callous to the love of God, at enmity with Him, and unwilling to acknowledge His divine being and His glory, eminently as they are both displayed in the works of His creation. "The heavens declare the glory of God, and the firmament sheweth his handy-work, there is no speech nor language where their voice is not heard;" but yet, the fool still says in his heart "There is no God," he still refuses to acknowledge a divine Creator. And who is "the fool" in whose heart this impious language may be heard? The term cannot be restricted to the man of shallow comprehension and weak understanding, to the man of defective intellect, whose natural powers do not enable him to draw rational conclusions from self-evident propositions. Far from it;

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the fool described in scripture, is the representative of a large class of human beings, amongst whom are found, not only the ignorant and uncultivated, but men of the greatest parts and highest natural endowments. The philosopher, the man of science may rank with the fool who says in his heart, there is no God, for this philosopher, this man of science, may not like to retain God in his knowledge, he may be willingly ignorant of the fact that there is a God, and that God created the heavens and the earth. The reason of the natural man does not necessarily accede to a proposition which appears to the spiritual man to possess the evidence of the clearest demonstration, but in the full view of heaven and earth, in the full contemplation, and it may be admiration, of the manifold works of God, unsanctified reason will yet say, "there is no God," and consequently no Creator of heaven and earth, no divine Being to whom man is subject, to whom man owes allegiance: and aware of this state of the natural heart, which has pourtrayed itself in lively characters, amongst *the wise* of all nations, (Rom. i. 18—22, &c.) the Apostle to the Hebrews informs us that it is "*by faith* we believe that the worlds were framed by the word of God, so that the things which are seen, were not made of things which do appear." Heb. xi. 3. It is to the faith then of the spiritual man, rather than to the reason of the natural man, that the opening words of the Bible make their appeal.

And if unsanctified reason refuses its assent to the apparently undeniable statement that there is a God, asserting that "there is no God," what sort of opposition may not the Christian expositor expect

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to meet with, when he proceeds to define the scriptural meaning of the term "God," and to inform the reader, that by that word is expressed the being of three divine persons in one divine essence, so that it conveys, or ought to convey to the mind, the idea of Father, Son, and Holy Ghost, and yet not the idea of three Gods, but of one God. But in spite of all the objections that the natural man may urge against such an exposition of the term God, the Christian believer will hold fast to his definition, which expresses (making due allowance for the imperfection of human language) that idea of the Godhead which the Scripture presents. Nor is this idea of Deity one against which *his* reason rebels. So far from this being the case, he cannot believe in a God in whose one essence there is no plurality of persons. The idea of a solitary Deity, of a lonely God, not Father, whose bosom no only-begotten Son inhabits, and from whom no Holy Ghost proceeds, is to his mind unnatural and repulsive in a high degree. It seems to him an idea of God suited to the barbarous creed of a slaughtering Mahomet, or to that heartless recognition of the Deity, which is made by constraint as it were and grudgingly; but not such an idea of God as commends itself to the experience of the Christian who has found that it is *by the Spirit, and through the Son*, that his soul, once alienated from God, has access to *the Father*. (Eph. ii. 18.) The believer then, upon the reading of our text, (which he will more fully explain to himself by a reference to other parts of scripture, as well as to the original Hebrew, should he be acquainted with that language,) will behold the three divine persons of the Godhead, commencing the stupendous work of the world's creation; the

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eternal Father projecting in His divine mind, the scheme of all things, the eternal Son giving life to the vast plan, the eternal Spirit co-operating and executing the details of the mighty whole, whilst the angels of God look on, mark the completion of the work, and shout for joy. Job xxxviii. 4—7; John i. 3, 10. v. 17; Col. i. 15—17; Heb. i. 2. Gen i. 2.*

VERSE 2.—"*And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.*" The idea which is here presented to us of the world in a chaotic state, and composed of materials not yet reduced to any specific form, necessarily reminds us of the mythology of the ancients in regard to Chaos, and the subsequent formation of the world out of its heterogeneous elements; nor can we avoid discerning in the doctrine of Hesiod and succeeding poets, clear indications of the source from whence they derived the truth which is intermingled with their fictions. But concerning the divine Agent who is spoken of in our text, as brooding over the abyss of waters, the fabulous writers say nothing, for his work is with them transferred to fabled deities. In other parts of scripture however, we meet with many distinct notices in regard to the sacred Being here designated the Spirit of God, and find Him taking as prominent a part in the last dispensation of the grace of

* See also the Hebrew word for God in this passage, which is a plural noun, used with a verb in the singular number, a form of speech well suited to express that idea of the deity, which was afterwards to be developed in the New Testament. It is satisfactory to the believer to know that the germ of the idea of the Trinity is to be found in the Hebrew term for God, and he will do well to interpret the Old Testament by the help of the New, in spite of the charge brought against him by the superficial reader, that he sees far more in the text of the Old Testament, than it was intended to convey.

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God, as the one here attributed to Him at the preliminary work of the world's creation. In the New Testament He is often spoken of under the same name of "the Spirit of God," also as "the Holy Ghost," "the Comforter," the "Spirit of Truth." It is to Him that we are taught to ascribe the miraculous conception of the Son of God in the virgin's womb, (Luke i. 35. Matt. i. 18, 20.) and of Him we read that He descended upon the Beloved of the Father upon the occasion of His baptism; also upon the infant Church upon the day of Pentecost; on which occasion He manifested His deity by effects not to be mistaken. And it is of the same divine Spirit we read that He divides severally to individual believers according to His own will, imparting to each one spiritual gifts, of which He is Himself the author. We ought therefore to have no difficulty in acceding to the idea so long and justly entertained by the Christian Church, that the divine Agent mentioned in our text is the Holy Ghost of the New Testament, or, to use the language of theology, the third person of the Trinity.

VERSE. 3.—"*And God said, Let there be light, and there was light.*" How sublimely do these few short words express to us the mode of the divine working! God speaks and the thing is produced; He says Let it be, and it is so. But here we become lost in the contemplation of the divine power, and cannot by any stretch of our faculties conceive, how that which is not, first begins to be, or how the will of God, expressed by a word, is identical with the instantaneous existence of that which he commands. Reason must needs hide her face abashed, and confess herself in the dark in this matter, and that she cannot in any

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one of her researches into the operations of second causes, get beyond the will, or word of God, as the first cause. We may trace back effect to cause, and that cause to another cause, and so on, but at last we must resolve the first moving, creating principle, into the cause assigned in our text, as also in other parts of scripture—"By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth;" "He spake and it was done, he commanded, and it stood fast." (Ps: xxxiii. 6, 9.)

VERSE 4.—"*And God saw the light that it was good, and God divided the light from the darkness.*" The material substance which is called light, having been produced by the word of the Creator, the sacred historian informs us that "God saw that the light was good," an intimation which he repeats from time to time as he proceeds in his account of each successive material creation. Of each one of these creations we read, that "God saw that it was good," verses 10, 12, 18, 21, 25, and when all the work of creation was completed, it is added, v: 31. "And God saw every thing that he had made, and behold it was very good." Nor may we suppose that this reiterated assertion is unimportant and without emphatic meaning. For it appears highly significant when we call to mind that during the lapse of many centuries, the orthodox faith of the Church was assailed by powerful and highly cultivated sects, who attributed an inherent depravity to matter in its essence and under all its forms, and who in connexion with this idea, refused to acknowledge that the Supreme God was the Creator of the world, the production of which they ascribed to a malignant, or at least essentially different being of most contracted power, whose empire of matter was



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finally to be overcome, and his creation to be annihilated, by the agency of the true God and his spiritual offspring. And in our own age and section of the modern church, in which the different forms of Gnostic and Manichean errors have apparently become obsolete, and in which we can now trace in many philosophic minds a tendency (received it may be from the study of the mythology of the ancients) to deify matter rather than to ascribe to it utterly degrading qualities, there is still observable from time to time a strong ascetic tendency, having its origin in the same mistaken views that once gave rise to Gnosticism; and we can now discern amongst a certain class of religionists, strong indications of a spirit of contempt towards the visible creation of God, as though that creation were altogether below the regard and admiration of the spiritual man. The assertion, then, in our text, and its subsequent repetition, is by no means unimportant, but on the contrary it is highly significant, and should not be carelessly passed over by the reader.

But setting aside the half-frantic theories of an overwrought and unsound spirituality, there is in the christian's heart, provided only he be in a healthy state of mind, a never-failing response to the Apostle's declaration that "every creature of God is good," and in regard to the wonderful substance that bears the name of Light, there is evidently in all human beings an instructive consciousness of its pleasantness, so that all spontaneously acquiesce in the satisfaction pronounced by the Creator upon its first production. "Truly the light is sweet," and from darkness man flees as instinctively as he covets light. But what attribute of God, or quality of the divine Crea-

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tor, may we suppose to have been exhibited in this first work of his Creation, the creation of light; for the glory of God must needs be expressed in all his works, and all are necessarily characteristic of Himself? the external must ever be the counterpart of the invisible; the material manifestation on the part of God must ever be the symbolic exhibition to the creature of the spiritual nature of the Creator. And is not God the source of all knowledge, the fountain of all intelligence, of all truth? "God is light and in Him is no darkness at all." 1 John i. 5. "He is the Father of lights, with whom is no variableness, nor shadow of turning," James i. 15. no shadow, no darkness of any kind. Then in his first work of creation, in the production of the wonderful, and glorious, and pleasant substance we term light, the Creator prepared for his creature the first idea that that creature was to form of the nature of his God. It was even so, and when the light first shone upon the opening eyes of the first man, in that light he discerned the nature of his God, as "the all-wise God," the God of Truth; and in the darkness which God divided from the light, from which darkness his human nature would no doubt instinctively shrink back, (as we see little babes who are unconscious of evil, fear darkness) he discovered, we may believe, something that seemed to express to him the absence of his God, (as darkness expresses the absence of light) an idea, which in its painful operation on his mind, faith only could relieve, the faith which would teach him to "endure as seeing him who is invisible," the faith which would enable him to say to his Creator God "the darkness hideth not from thee, but the



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night shineth as the day: the darkness and the light are both alike to thee." Psalm cxxxix. 12.

VERSE 5.—"*And God called the light day, and the darkness he called night. And the evening and the morning were the first day.*" That is to say, a period of four and twenty hours had now elapsed, and our earthly measurement of time had commenced. That time had commenced of which we read that it shall also have an end. Rev. x. 5, 6. And may not its daily divisions and terminations as appointed of God, serve to admonish us of this end? How rapidly does the period of each day pass away, and at the close of each day, what does our Creator say to us, speaking by his creatures? Child of time, art thou not also an heir of Eternity? And is not this thy seed-time, thy working time? Does not man go forth unto his work and to his labour until the evening? (Psalm civ. 23.) and is not the night, the long night at hand, in which no man can work? John ix. 4. Then, "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix. 10.

VERSE 6—8.—"*And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so. And God called the firmament heaven.*" The firmament we suppose to be the atmosphere which surrounds the earth, to the distance, it is calculated, of about fifty miles, but it is not easy to conjecture what those upper waters might have been, which the firmament is said to have divided from the lower

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ones, except upon the supposition, which some have embraced (and not without good ground from scripture) that our present earth and heaven differ in many important respects, from the earth and heaven described in this book of Genesis. The waters which are here spoken of as being above the firmament, are generally supposed to be the waters suspended in the clouds, which from time to time, according to the state of the atmosphere, descend upon the earth in the form of rain, from whence they are again drawn up by the evaporation produced by the sun's heat. And should it be so, all is clear enough. It remains however to be observed, that the Apostle Peter appears to reprove the assertion, which he tells us should be made by certain scoffers of the last days, who would affirm, "that all things continue as they were from the beginning of the Creation," being "willingly ignorant" of the important and remarkable fact, that "the old world," which stood "out of the water and in the water, perished," and that we now dwell in another earth and heaven, or atmosphere, which earth and heaven shall undergo destruction by fire, even as the first earth and heaven were destroyed by means of water. 2 Peter iii. 3—7; 1 Peter ii. 5. Not that we are to suppose that we now inhabit a world which is altogether differently composed from the one first created by God. We know that it is in a certain sense the same world, although in some respects dissimilar, and that its constituent parts of land and water remain to a certain extent what they were before. But the terms used by the Apostle are remarkable ones: "the old world," and "the heaven and earth that now is,"—terms, the import of which the candid reader will do

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well to consider, before he rejects the idea which they certainly convey; and especially ought he to do this at a time when learned scoffers affirm that they detect glaring inaccuracies in the Mosaic account of the Creation,—inaccuracies which they deduce from their assumption, that as "all things continue as they were from the beginning of the creation," they can therefore judge of the past by means of the present, and from what they see now of the appearance and course of nature, judge decisively and reason conclusively, as to what was the order of nature at the first creation of the world. The Christian therefore will do well to inquire whether his physical certainties, especially in the department of geology, ought not to be limited by the consideration that he has at present no sufficient data, by which to decide peremptorily as to the condition of the primitive world; for that world, if we believe the Apostle Peter, has ceased to exist. "The world that then was, perished;" and we have no record of what it was, except in the Scripture. In regard then to the present earth and heaven, let scientific men tell us what they can, and we shall thank them for their information: but let them not affirm "that all things continue as they were from the beginning of the creation," and upon the strength of this false assumption proceed to deduce their inferences, as though they were undeniable facts; because the Christian Church has already been forewarned by an inspired Apostle, that this assertion of theirs is one of the sayings of the scoffers of the last days.

But whatever the present nature and condition of our firmament may be, as compared with the one of which Moses speaks, and whether or not the waters

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which he describes as being originally above the firmament, signify nothing more, than the waters which are now suspended above our heads in the shape of clouds, however this may be, of one thing we are sure—"The heavens declare the glory of God, and the firmament sheweth his handy-work." The heavens declare his glory: and how do they do this? Does the wonderful and beautiful construction of the vault of heaven, spangled as we behold it, with stars, and containing the air we breathe, give evidence of the divine workman's skill and power? It does so; but it does also more than this. In the firmament or expanse encircling our world, we are admonished of the all-surrounding, all-embracing presence of the Spirit of our God, concerning which he himself informs us, that he is not far from any one of us, for that "in him we all live and move, and have our being." Acts xvii. 27, 28. By that heaven which appears to our vision so immeasurably vast, (for between our firmament and the expanse beyond it, no difference is perceptible to the eye) an idea of the extent of the divine goodness is presented to the mind, (Psalm ciii. 11, 12)—an idea of the breadth and length, and depth and height, of the love of Christ, which passeth knowledge,—an idea of the immensity of that fulness of God, from which the Church of God derives all her spiritual supplies.

VERSE 8.—"*And the evening and the morning were the second day.*" Another measurement of time is indicated. The second day or period of twenty-four hours was completed. No term of a thousand years, as some have feigned, but a proper day, or one diurnal revolution of the earth, reckoned after the Jewish mode, from evening to evening. It is true "a thou-

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sand years are with the Lord as one day." An inspired teacher has told us this. But then what more has he also told us? "One day is with the Lord as a thousand years." To what purpose then shall we seek to extend the seasons specified in the Scripture, or why imagine that we shall add any thing to the probability of the Mosaic history of the creation, by transforming days into periods of a thousand years each? In vain will the geologist tell us that some such supposition is necessary, to explain what he affirms to be the facts now visible in the structure of the earth; for we are prepared to answer him by a denial of his facts as regards their existence in the world before the Deluge, because, of that world, as before observed, we know nothing, save in the Scripture. Taking then the words of our text in their obvious and literal meaning, let us deduce from them a practical lesson, and perceive that we are admonished, and that too by the divine example, to note down the work, not of ages, not of centuries, but of each day. The High and Holy One that inhabiteth eternity, and whose thoughts and work are like himself, from everlasting to everlasting, will yet record *His daily work!* The work of faith also of his people is registered in the book of his remembrance; and in order that we may be encouraged to work day by day, according to our contracted measure of ability, our gracious God assures us, that no work, however apparently trifling or insignificant, shall fail of its reward, provided it be performed in a right spirit, and out of love to his name. "Whosoever shall give to drink unto one of these little ones (that is, to the afflicted and despised saints) a cup of cold water only in the name of a disciple, verily I say unto you,

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(says Christ) he shall in no wise lose his reward." Matt. x. 42.

VERSES 9, 10.—"*And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good.*" In regard to the original distribution of land and water, we may observe, that as the waters are said to have been gathered together *into one place*, it may be inferred that no such divisions and subdivisions of land and water, such as the world now exhibits, existed at its first creation. On the contrary, the idea conveyed by the historian is evidently that the land as well as water was originally *one*, and so without any separation of its parts into continents, islands, and peninsulas, as we now behold it. The ocean, it is also more than probable, was of far less extent than it is at present, its increase of size having been occasioned by the breaking up of the fountains of the great deep, which took place at the Deluge. (vii. 11.) And there is surely something highly incongruous in the idea that only about a fourth part of the globe should have been assigned to man and all land animals as their portion of its surface, whilst three-fourths of its extent was devoted to the occupation of the inferior orders of marine creatures. On the creation of man, the sovereignty of the world was given him, (verses 26—28) and how then imagine that his especial domain, "the habitable earth," was of such comparatively contracted limits? We see indeed in "the earth that now is," that the extent of man's territory is greatly curtailed, but this we are instructed by the Scripture, to ascribe to the just

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judgment of God, as well as to his mercy; to his judgment on account of sin, and his mercy in abridging the power and life of the sinner on the earth. We have no reason therefore to infer that the extent of the habitable land is as great now as at the beginning, but rather the contrary of this, and that in the distribution of land and sea, all things do not continue as they were from the beginning of the creation.

VERSES 11—13.—"*And God said let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so. And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind, and God saw that it was good. And the evening and the morning were the third day.*" We now behold our God clothing the earth with verdure, and filling it with trees, and plants, and herbs of every kind. Every species of food is provided for the use of those living creatures who on a future day were to appear on the earth. The Creator is about to form man in his own likeness, and with him and for him innumerable other living creatures. But before they are created, he would supply a table for them, in what would otherwise be a wilderness. He is the God of Providence, and he anticipates the future wants of every thing that is about to breathe and live. He knows how they will be made. He remembers that they will be but dust, with frail earthly bodies, which will need the continual sustenance of earthly food. For the temporal wants therefore of this constitution of animal life, of this body of flesh and blood, appointed by himself, the Creator will provide; and this he did,

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as we read, on the third memorable day of the creation, upon which day he especially makes himself known as "the God of Providence," under which aspect we shall also do well to consider him, as unbelief will often suggest to his needy creatures, and even to his own people in their times of destitution, "Can God furnish a table in the wilderness? Can he give bread also? Can he provide flesh for his people?" Psalm lxxviii. 19, 20. To which desponding questions, the reply is ever,—Yes, he can do all this, for he has done it all. Witness the work of the third day, which he has caused to be recorded for our instruction, and also for our consolation, that we may unceasingly confide in that goodness and mercy of God, which is not of to-day or of yesterday only, but which, upon the testimony of his own word, "endureth for ever." Psalm cxxxvi. Nor can any legitimately oppose to this cheering view of our God, as the God of Providence, as the God who is ever anticipating the wants of his creatures, that in fact those wants are often unsupplied, and that multitudes perish through a scarcity of the means of subsistence, because this apparent contrariety of dealing on the part of the Creator, is fully explained by the disorder that the creature's sin has brought into the world. The God of Providence has not abdicated his office of benignant purveyor for the forekhown necessities of his creatures, for he is at all times the same God of loving-kindness and compassion. He has at all times the same open heart and liberal hand, ready to distribute liberally of his gifts; but the altered circumstances of the creature make it necessary that that bountiful hand should be occasionally closed; that even that heart should apparently be closed

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also. It is the creature's sin that gives rise to this deplorable necessity. For the carnal mind which is enmity against God, cannot be dealt with in a way of forbearance only and of compassion. It must from time to time be coerced and kept in check by rigorous treatment. Rain and fruitful seasons must occasionally be withdrawn from the unthankful and the evil, lest they presume too much upon that goodness of God which makes his sun to shine upon the unjust as well as on the just. The righteous too have need to be occasionally reminded that God has a controversy, if not with them, yet with the world lying in wickedness, in which they still live. "And fulness of bread, and abundance of ease, would but increase the malady of the fallen souls," (Deut. xxxii. 13—15. Ezek. xvi. 49, 50. Gen. xiii. 10. 13) which rather needs the discipline of hunger, the penalty of oppressive labour. There is then a needs-be for the creature's destitution of whatever kind it may be, and God is as much the God of Providence when he withholds as when he gives,—alike good when he sends a scarcity of bread upon the earth, as when he gives a different,—and to man's carnal reason more unquestionable witness of his goodness, by filling the hearts of his creatures with food and gladness. Acts xiv. 17.

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## "THE KINGS OF THE EAST."

MADAM,

THE writer has observed with regret, a passage in your review of "The Kings of the East," in the Number of the Christian Lady's Magazine for March, which conveys a severe, and he believes an unjust, censure upon the work. The sentence complained of runs thus:—"He," (the author) "considers that by "The Kings of the East," the British East India Company is meant; *and in following out this favourite theory he would* JUSTIFY *many acts committed in the East, under the authority, or with the connivance of that body, which we hold to be utterly indefensible before man, and highly criminal in the sight of God.*" By referring to the work, you will find at pages 128, 129, 136, 137, 151; that the past history of the East India Company's Empire is *not* justified, but positively condemned. The writer is not aware that a single quotation has been stated in terms different to those in which it was found. Therefore, it appears a harsh censure to have it implied that the "following out a favourite theory" has led the author to *justify* acts which are in themselves sinful. In the Scriptures it is stated that Jacob was blessed by his father Isaac, and the fraud and falsehoods he practised to obtain the blessing, are also detailed—still in stating

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these truths, the sacred penman is not thereby chargeable with justifying sins. After referring to the passages upon the pages given above, it is believed that you will render to the work that justice to which it appears entitled.

I am,

With much esteem,

Yours truly,

The Author of "The Kings of the East."

[WE exceedingly regret having so expressed ourselves as to admit of an inference being drawn wholly foreign from our real meaning. No one who reads the truly interesting and important work in question can for a moment suspect the author to be capable of an unfair, an ungenerous, or an unchristian statement. What we rather meant to convey was this: that with our own present view of the subject, we should be unable to reconcile his interpretation of some texts with the past doings of this country in the East, and the present wicked connivance at, not to say encouragement of, those fearful idolatries which, as a Christian Nation, it is our bounden duty to pull down, as the strong-holds of Satan, with the spiritual weapons that God has placed in our hands.

What may yet be, we cannot tell; we rejoice to think that righteousness *may* prevail where wrong in every shape has hitherto triumphed; and in that case we should at once recognize the justness of the interpretation; but even setting this matter altogether aside, the volume is one that will still be found most valuable, from the clear light which it throws on many predictions and promises of scripture, peculiarly encouraging to us as a people. We are pondering

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on the question as regards the "Kings of the East," and perfectly open to convictions which, if we arrive at them, we shall be equally ready to avow. In the mean time, we conscientiously recommend the book, as a work at once profitable and pleasing in no ordinary degree.—ED.]

## THE PERSONAL REIGN.

OBJECTION.—*It would be degrading for the Saviour to quit a heavenly throne to take possession of an earthly one.* So says human reason; which, rather than give up its supremacy, would fain make the Almighty act according to human motives and human passions. Degrading! Shall He who thought it no degradation to descend from his Father's throne to become obedient unto death, even the death of the cross, be degraded by returning in triumph? Shall He, who came to serve, be degraded by reigning where he had served? Will He be degraded by wearing that crown in reality, whose torturing emblem was placed on his head in cruel mockery and insult? Will He be degraded by being proclaimed king of kings and lord of lords, where, as if to complete the contrast and the triumph, he had been hailed as king in derision.—*Apology for Millenarianism*, 1836.

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## WHO SHALL REIGN?

DEAR MADAM,

PERMIT a very unworthy (not to *say humble*) expectant, of that glorious kingdom of our Lord and Saviour Jesus Christ, soon I trust to be established on the earth, to offer a few remarks on an article which appeared in your Magazine for February. Signed H. M. B. and entitled, *Who shall reign?*

Conscious as I am of my inability to express or arrange them as I could desire—yet as no notice has been taken of the article alluded to, I indulge a hope (believing them to be neither useless nor uncalled for) that they may in your hands, be the means of directing the attention of some better qualified individual to an enquiry, so *interesting*, and which appears to have given rise to opinions, which if rightly *apprehended* by your correspondent he justly deprecates. I will not presume to criticise the different renderings given of the greek word (ὅστις) translated "*which*" in our version of the passage contained in Rev. xx. 4; and am disposed to think the substitution of the word *whosoever*, is in this instance, an evident and by no means *unimportant* improvement, as it is confirmed by examples given, and tends to expose the fallacy of that too restrictive application of the text, which would confine the promise therein contained, to those who had suffered *Martyrdom*, in the cause of the gospel, thereby

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striking, as is justly observed, at the very root of our Christian hope. But, in our anxiety to avoid one error, we are not unfrequently led to the adoption of another, and the conclusion is natural, while to unreflecting minds it is *satisfactory*, that the opposite of *wrong* must be *right;* to this fallacious reasoning the strictures of H. M. B., have I think, a direct tendency; and while I would for *myself* thankfully take heed to the warning they convey against presumption, and spiritual pride, as the dangers likely to arise from the too *restrictive* applications of the promise; I desire to offer a few hints, lest others should be led to the no less *erroneous*, if not equally dangerous conclusion, that a defined and conditional promise made to *faith*, is of such general application, as to belong to *all* who are not adjudged to absolute and never-ending *torment*.

First then, I would ask if *all* who by God's grace, have received Christ Jesus as the Saviour of their souls, are at *any rate*, to be made partakers of his *millennial glory*, where is the necessity of urging this gospel of the kingdom upon a *slumbering* church, that the members thereof may be aroused, and girding up their loins afresh, be looking for and *hasting* unto, the coming of the Lord! What is the meaning of the intimation conveyed in the text under consideration: "that the *rest of the dead* lived not again till the thousand years were *finished!*" Also of the distinction made between the *first* and *second* resurrection, and the special benediction pronounced on those who shall have part in the *first*. To what does the prophecy of Daniel refer, xii. 12; where it is expressly stated, that a peculiar blessing awaits those who shall live in the *last (five and forty)* days of the



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Gentile dispensation, and the second verse of the same chapter, where it is stated, that many, if *not all*, of them that sleep in the dust of the earth shall awake, *some* to everlasting life, and *some* to shame and everlasting contempt. Surely there *is* a distinction between the resurrection described in verses 45, 46, of the 20th chapter of Rev., and that in the 12th and 13th verses of the same chapter; and confirmatory of *this* I think is the *fact*, that when death was *plagued* (but not destroyed, for he is the *last* enemy) by our Lord *Christ* having taken away his *sting* in tasting death for every man, many of the bodies of the saints arose, and *appeared* after *his* resurrection, to many in the holy city. As also is the passage in Philippians iii. 10., where the apostle Paul desires to be made conformable unto the death of Christ, if by *any means* he might attain to a resurrection from the dead, or as some marginal readings give it, from *among* the dead; it cannot be supposed that St. Paul up to this time was uncertain, as to the doctrine of a final resurrection, or of his own salvation; neither can it for an instant be supposed, that when he expresses a wish (declaring that his conscience bore him witness that he *lied* not, or did not profess his willingness to make a sacrifice, he could not bear for his kinsmen according to the flesh) that he himself were accursed from *Christ* for their sakes, he was willing to endure everlasting banishment from the presence of *God*; for this would be to infer, that St. Paul could do more than the Lord his Master, and that he heeded not the word spoken by that gracious Mediator, who would have *all* men to be saved, *viz.* what is a man *profitted* if he gain the whole

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world, aye, even *salvation* for the whole world, and lose his *own soul.*

It would indeed be highly improper to speculate upon who were to be the *subjects* of the Millennial kingdom; some of whom are to be ruled with a *rod of Iron,* (see promise to the Church of Thyatira) and we may well be satisfied if realising the kingdom of God *within* us, we can anticipate the enjoyment of the promise, that those who suffer *with* Christ, shall also reign *with* him. But as I have been taught to understand the promises referring to the kingdom of *Christ* (or the kingdom of heaven, or the heavens) which more properly apply to a *visible* glory, they can only be appropriated by those, to whom it pleaseth God to give *faith* concerning this kingdom, the rest, as Israel of old, enter not in *because* of unbelief.

Will any venture to assert, that all who fell in the wilderness, perished everlastingly, when even the faithful Moses himself only saw the promised land from Mount Pisgah? The *apostle* asserts, that all these things happened unto them for ensamples, and are written for our admonition, upon whom the ends of the world are come. Nay, he asserts, that though with many of them God was not well pleased, yet that *they all* drank of that spiritual Rock which *followed* them, and that Rock was *Christ.* Wherefore he adds, let him that *thinketh* he standeth, take heed least he *fall.* 1 Cor. x. 13. *This faith* then being also the gift of God, as truly consists with humility, as that which enables any Christian to look beyond the grave, or the most penitent believer to smite upon his breast and cry, God, be merciful to *me* a *sinner.* Nay, the higher the glory set before any creature as a prize for which he is privileged and encouraged to



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*run*, the more will he be humbled in his *own* sight, if he be truly taught of God's spirit.

The *real Believer* then receiving this blessed doctrine of Christ's *Second* coming, may with perfect consistency be willing and thankful to take the *lowest* place in his kingdom, and yet hold and *present* the doctrine, that it is *only* to those who *look* for him, that he *appears* a second time, without sin unto salvation. Heb. ix. 28. "I came, said our blessed Lord, not only that ye might *have life*, but that ye might have it more *abundantly*," (John x. 10.) and that because this glorious hope has been lost sight of, and God's purpose in visiting the Gentiles, to take out of them a people for his *name*, has not been discerned, many have been and *are* sickly and weak, and many sleep. It cannot be surprising, that departed believers who yet did *not* look for this promise, should be suffered to remain in that separate state during the millennial period, which *all*, up to the moment of the first resurrection have enjoyed. I say *enjoyed*, because I cannot regard any who have departed in the faith of the gospel of salvation, as in a state of joyless animation.

It is not for us to say, what distinctions God makes between his own creatures, or why it pleaseth him to make *any*—for that *all* have sinned and come short of his glory: but neither can we set aside, or *desire* to set aside those passages of scripture, which testify to the *fact*, and it is our business by *prayer*, by patient study of the word of truth, and *waiting* upon God, to seek to apprehend that for which his *grace* hath apprehended *us*, assuredly the *glory* of Christ ought to be presented *freely*, even as the *cross* of Christ, (he that hath ears to ear let *him* hear,) but if the

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Church prefer, through a *voluntary* humility, a zeal *not* according to *knowledge*, lack of *faith*, lukewarmness, or any other to *worship* the *cross*, (as the Israelites of old, the brazen serpent) to the rejection of of the glory that should *follow*, *who* shall be charged with spiritual pride, or want of charity; because he testifieth not only that the rest of the dead live not again till the thousand years, (whatever period of time as we now count it that may include) are *finished* but that the blessedness of the first resurrection belongeth *exclusively* to those who have departed in the *faith* of Christ's *coming*, *and* to choose who shall be his *at* his *coming*—who having had faith bestowed upon *them*, to look for the manifestation of his power, as the *life* shall have PART in the first resurrection, and though they have not passed through *literal death*, (1 Cor. xv. 51.) shall be as infallibly secure against the *last* temptation, when Satan shall *again* be loosed for a little season, (Rev. xx. 3.) as those who having died once, death hath no more dominion over them.

*I am* the *resurrection* and the *life*, saith our blessed Lord; in this two-fold aspect he presented himself to Martha, on the occasion of raising Lazarus. John xi. 25. He that believeth in me, though he were *dead* yet shall he live; and whoso *liveth* and believeth in me shall *never die*, *believest* thou this? But Martha, and the *Church as a body*, up to the *last* days, could only realise the former glory; though the very raising of Lazarus and others, must I think be revived in connection with the latter and far *exceeding* glory, as also typically the translation of Enoch and Elijah.

I would hope, dear Madam, that these remarks may not have been intruded on your attention in *vain* your periodical is extensively circulated, and it may

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therefore be assumed is generally read, and that too, by a *generation* whom it may more immediately concern, to *know* that they are approaching a period of Zion's history, in which they will be called upon to go a *hard warfare*, but they will not be called to it on their own charges. God having graciously promised a special help and blessing for a special time of *need*, for those who shall be his *witnesses* in that time of trouble, such as, except for their sakes, it were shortened, (Matt. xxiv. 22.) no flesh should be saved, for those who shall glorify God in the midst of the fires, even the Lord God of Israel, from the Isles of the sea. Isaiah xxiv. to xxx. containing a remarkable series of the latter day trial and glory. I will only add in brief, that I believe all who have departed in the faith of Christ's kingdom to be established on the *earth*, shall *with* those who are Christ's at his coming, *reign* with him on the earth, (over *whom* remains to be shown) realising the promises contained in the 27th, 45th, 46th, 47th, and many other Psalms and scriptures; while such as have put *this* hope far from them, preferring that vague and undefined *idea* of heaven, with which so many, even now, when the trumpet gives no very *uncertain* sound, as to the approach of the Bridegroom, are satisfied, shall *fall* in those judgments which are to try all them that dwell on the face of the earth. Yet, if *true believers* (according to the Scripture text, John iii. throughout; v. 24, 27, and none others can be saved, even by *fire*,) shall realise a blessedness according to their measure of *faith*, not receiving their final glory unto the *end*, when the *sea* and *death* and the *grave*, shall give up *all* the dead which were in them, and every man shall be judged according to

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his works; and whosoever has not his *name* written in the Lamb's Book of Life, shall be cast into the lake of *fire*, which is the second death, Rev. xx. 13. when also the Mediatorial office shall *cease*, and all things being again brought into subjection to the Father, the Son also *himself* shall be subject unto him who put all things under him, that God may be *all in all*, (1 Cor. xv. 28.) well may we exclaim with the apostle, "O the *depth* of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." Rom. xi. 33. Nevertheless, let us also bless his name, that he hath in his grace bestowed upon his *Church*, to each member in such measure as it hath pleased him, his *own* spirit which searcheth all things, yea, the *deep* things of God, 1 Cor. ii. and x. to the end.

I wish I could have conveyed these thoughts in fewer words, but such as they are, I leave them in your hands, to use them as you may judge most to the advancement of the *truth*; as its *manifold* character is displayed in those Scriptures, which so many now seek to interpret, I trust I am open to convictions, if my conclusions are combated by *Scripture*, and with Christian candour. I have not offered them for the sake of *controversy*, but because I *do think* the object of hope presented to the Church in her last struggle, is of equal importance, as that she should be warned of its rapid *approach*, else surely they will be tempted to choose death, (nay, almost justified in preferring it) to life. But the promises are made to those that *overcome*, and this is the victory that overcometh the world, even our *faith*; do those then who hold this opinion, for it is but *one*, *desire* to exclude

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their weaker or less favoured brethren? *God forbid*, but neither doth the Lord desire to exclude any from salvation, but would have *all men* to repent and believe on Him that they *might be saved*. Nevertheless, the purpose of God standeth fast, having this *seal*, the Lord *knoweth* them that are *his*. I *rejoice* dear Madam, to find that *you* are enjoying this blessed hope of the glorious Advent of our Lord and *Saviour Jesus Christ*, to whom with the *Father*, and ever blessed Spirit, who *waiteth* to lead his waiting people into *all truth*, be glory and honour, for ever, Amen.

A. B.

[WE do not give any opinion on the forgoing, but insert it with pleasure, believing that the discussion of the question in so candid and christian spirit as A. B. has written in, and which we know likewise animates our dear and much respected friend H. M. B. must be productive of good. For ourselves, we have no more doubt of our Lord's speedy personal Advent than we have of the approaching reconciliation of His people Israel, and their national restoration: and of the latter we no more doubt than we do the fact of their former deliverance from Egypt, and entrance into the land of Canaan.—ED.]

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## CHRISTIAN CONSOLATION IN AFFLICTION.

"This is not our rest."

THIS is not our rest,
  O weary Pilgrim! thou
That smitest on thy breast,
  And like a reed dost bow.
Thou who hast borne thy cross,
  Through persecutions sore,
And tribulations—suffering all,
  And loving God the more!
Thou who hast drunk the cup
  Of trembling and dismay,
Look up! Thy bitter tears
  Shall soon be wiped away.
Turn, turn to heaven thine eye!
  For thou, with angels blest,
There, where thy gracious Saviour reigns,
  There, Pilgrim, is thy rest!

This is not our rest,
  It doth not yet appear:
But well, full well we know,
  We are but pilgrims here.
There is a better land,
  There is a heavenly home,
Where every ransom'd child of dust,
  With songs of joy shall come.

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There, death shall be no more,
Nor any pain, nor night,
But God shall walk therein,
The Lamb shall be its light!
And thou, sad Pilgrim, thou
Sore tried, and much opprest;
There, where thy gracious Saviour reigns,
There—*there* shall be thy rest!

E. SCAIFE.

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WE never can expect the Jews to receive from *us* the doctrine of Christ crucified, while we refuse to receive from them the doctrine of Christ glorified. It is absolutely in vain that we point them to the prediction of their prophets which foretel the sufferings and death of the Messiah, and then direct them to their literal fulfilment in the person of Jesus; while we refuse to accept as literal the predictions of these very prophets which represent his future glorious reign among his ancient people at Jerusalem.—*Apology for Millennarianism.*

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# Review of Books.

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THE HOPE OF ISRAEL; *An Exposition in a course of Advent Sermons of four prophecies, concerning, The Mission of Elijah; The conversion of Israel; The fall of Antichrist; and The reign of Messiah. By the Rev. Henry Girdlestone, Rector of Landford, Wilts.*—Nisbet and Co.

"REJOICE ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory." So says the Lord by the mouth of Isaiah; and we appeal to such men as Mr. Girdlestone, and to those who can appreciate his work, for a confirmation of what we now say:—Even as seen by the eye of faith in the signs of these times, there is that in the COMING peace and glory of Jerusalem and her

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restored Tribes, that fills the soul with a satisfying, a delighting joy unlike any thing else within the reach of man's attainment here. It is absolutely painful to us who are admitted to this feast to see many of our dear brethren turning away from it as from a shadowy illusion: and on the other hand, it is doubly delicious to sit down to it with one like Mr. Girdlestone, whose soul is evidently filled with the abundance of the consolations in store for dear Israel under her own anointed king. We have to thank him for one of the highest treats we could have enjoyed, in the perusal of this glowing volume, and, excepting some few shades of difference under the third head (for we are very jealous for the Anti-christian prerogatives of Popery) we can accompany him throughout, and bless God for the refreshment we have enjoyed.

The Hon. and Rev. Baptist Noel has also written a book, which we opened next after Mr. Girdlestone's. Its title and subject are, "Christian Missions to Heathen Nations:" and if we could be content to exclude ourselves from the above-mentioned feast, to deprive ourselves of the rejoicing joy, to believe that Israel, as a nation, is blotted out; that the Prophets when they spake of Jews meant Gentiles, when they named Mount Zion thought of our parish Church, and when they foreshewed the glory of Christ's triumphant reign over the whole earth, described the preaching of missionaries in pagan countries,—then we should accompany Mr. Noel: but as it is, we cannot travel his way by the same route that he has chosen.

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**THE LIFE OF CYPRIAN.** Religious Tract Society.

THIS little book, like its predecessor, "The Life of Origen," is calculated to do immense good. We cannot over-rate its value, as placing in a clear, rational, scriptural point of view the characters, histories, and writings of those early Christians who are respectfully called The Fathers. From their just merits, as pious, zealous and learned men, nothing is detracted; of the false glare thrown around them by the pro-Popery idolizers of Antiquity, which lures many into destructive errors, nothing is left. These brief memoirs are most ably, most admirably written, and we deem it a matter of serious moment to press them on the attention of all who desire to strengthen the bulwarks of our personal and national faith in these perilous days.

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**THE CHURCH OF ST. JAMES.** *The Primitive Hebrew Christian Church of Jerusalem; its history, character, and constitution. By the Rev. J. B. Cartwright, A.M., Minister of the Episcopal Jews' Chapel.* Wertheim.

WE are mistaken if this book does not greatly astonish some, and indeed the majority of its readers; yet sure we are that Mr. Cartwright's history of this REAL "Mother and Mistress of all Churches" will stand any degree of scrutinizing research that may be brought to bear on it. We specially allude to

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the subject of the Nationality of the Hebrew Church, in strictly observing the law of Moses, not only during the times of the Apostles, but for centuries afterwards; and, indeed, until it ceased to exist. The volume is one of intense, overpowering interest; and we greatly long to see the grand point to which we have adverted placed in its proper light, and brought under discussion.

The preface contains some interesting matter relative to the appointment of the Hebrew Bishop who now presides over the Church of the circumcision in the City of our God. To him the book is dedicated, and we pity the person who does not almost envy our dear friend Mr. Cartwright his delicious feelings when writing that dedication.

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ANCIENT CHRISTIANITY, No. VIII. *Protestantism of the Church of England (The Homilies and Liturgy.)* Jackson and Walford.

THIS number completes the second volume of what we can truly call one of the most splendid works of modern times. Notwithstanding the steadiness of Mr. Taylor's well-sustained and effective fire against the strong-hold of Popery at Oxford, we were hardly prepared for such a parting shot as this. He was remarkably cool, moderate, we had almost said, slow and over-cautious at one time, though the weight of his metal compensated for comparative tardiness in discharging it; but the recent shameless declarations and wretched apostacies have roused him to such energetic action, that we stand amazed at the effects.

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We read this number with delight and thankfulness unbounded; and we pray God to assist him in the farther prosecution of a work for which England may bless his name long after he has ceased to labour in the cause of her assailed faith.

Such a ripping-up of Antiquity as these two noble volumes contain, is the best of all earthly antidotes to the poison that circulates among us.

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THE PULPIT; *or, a Voice from the Irish Church, containing Sermons supplied and revised by their Authors. Edited by a Clergyman.*—Robertson, Dublin.

No voice has ever reached us from the Irish church but to proclaim salvation, to publish peace, and to tell of men who are living epistles, beautifully exemplifying what they teach. Long may that beloved branch of our vine be preserved in the healthful state that enables her to bring forth so much fruit! It is feared that the blighting heresy of Oxford has touched some of her northern shoots; but in this volume we trace no indications of it: all is, as of old, scriptural; pure, lovely, and of good report. Such a volume as this, including as it does, forty sermons, breathing evangelical truth, from the lips of nearly as many devoted ministers of our church, besides some valuable miscellaneous matter, is really a boon to Christian families in days when it is needful, beyond all precedent, to watch and to sift every sentence from the pulpit and the press, lest the deadliest venom of Popery be conveyed under the semblance of the bread of life.

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**BRIEF MEMORIALS** *of the Rev. B. W. Mathias, late Chaplain of Bethesda Chapel.*—Curry, Dublin; Longman, London.

'THE best and most lasting memorial is, indeed,' as the writer of the preface observes, 'to be found in the progress of religion in the country, to which he, through the divine blessing, mainly contributed.' We knew this estimable man of God, and can bear testimony to the correctness of the outline here given of his beautifully meek, lowly, loving, zealous character. Tracing in this volume the struggling ray of gospel light in its first breaking on the pulpits of the Established Church in Ireland some thirty years ago, and then turning to that before noticed, and calling to mind the fact that the wonder is now to hear anything else but the Gospel of Christ from those same pulpits, we can but exclaim, "What hath God wrought!" and earnestly pray that He will preserve in all its purity the faith of that dear militant church.

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**THE TABERNACLE IN THE WILDERNESS;** *The shadow of heavenly things. Three Engravings, coloured, and inlaid with gold, silver, and brass, according to the texts of scripture: with Explanatory Notes. By W. G. Rhind.*—Bagsters, Seeleys, &c.

ONE of the most beautiful things we have ever seen. The engravings are lovely, and exactly accordant with Scripture: affording a most realizing apprehension of the Tabernacle and encampment of Israel in

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the wilderness. The letter-press is truly valuable, combining accurate description with the most spiritual application; and written in a very engaging style. The whole thing is unique; an atlas folio, but not bulky; and got up with such chaste elegance as we do not often meet with. We hope it will abundantly repay the labour and cost bestowed by its truly estimable author.

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CHRISTIAN CONSISTENCY: *or the connexion between experimental and practical religion. Designed for young persons. By E. Mannering, of Holywell Mount Chapel. Second Edition.*—Haynes.

WE noticed the first Edition of this little book some time since, and are glad to find it has reached a second. Its tendency may be well expressed in a short, comprehensive passage which occurs in the eighth chapter; "Christ in the Bible, in the memory, in the understanding alone, will not suffice for our salvation; He must be found in the heart, the hope of glory." Such teaching is always valuable.

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JERUSALEM: *a poem with Explanatory Notes. By the Author of "Emmanuel," "Loyalty," and "The Storm."*—Wright and Co.

A VERY sweet and feeling poem, on a subject on which few of us now can fail to respond to any call for sympathy. The occasion that gave rise to it was



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the recent act of Prussia and England, or rather of the Most Highest by their instrumentality, in which the Author clearly reads the promise which will soon become a reality. We perused this engaging little poem with great relish.

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A FAMILY RECORD: *or Memoirs of the late Rev. Basil Woodd, M.A. Rector of Drayton Beauchamp, and Minister of Bentinck Chapel, St. Mary-le-bone: And of several deceased members of his family. A new Edition, revised, with an Appendix.*—Nisbet and Co.

THIS volume is no stranger to the Christian public; but its present additions enhance its acknowledged value. A blessing has rested on the household of this good man, for which many have had, and many more will yet find cause to praise the Lord. The eminently spiritual tone of the "Record" of this favoured family must render it acceptable and profitable in every circle where God is loved.

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OBSERVATIONS ON THE BOOK OF RUTH, AND ON THE WORD REDEEMER. *By the Rev. H. B. Macartney, Rector of Creagh.*—Curry, Longman and Co.

A BRIEF, but most animated and striking exposition of a beautiful portion of Holy Writ. There is great depth in the remarks of Mr. Macartney; and his

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views, especially, of the *Goel*, the redeeming Kinsman, are very important. A great deal of what is individually applicable is mingled in the remarks; while that most glorious thing, the Gospel as preached in the Old Testament, shines with surpassing splendor throughout.

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A COLLECTION OF THE PROPHECIES *concerning the gathering of the Jews from all parts of the Earth to their own Land, and the glory which shall be revealed in the latter day.*—Seeley.

A HARD nut for Phantomizers to crack! Indeed, it is hardly credible that any man, or any body of men, under the sun, should flatter themselves that they can explain away the literal meaning of such a mass of corroborative evidence, collected from the inspired word, of God's gracious purposes towards the seed of Jacob. Though little more than a tract, this compendium embraces in all its glorious breadth the most—by far the most—magnificent subject connected with earth's destiny: and no more of man's word is intermigled than just suffices briefly to head the respective sections.

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WE have to mention, with much pleasure, the following small books and publications.

"THIRZA, or the attractive power of the Cross," a beautiful little Jewish narrative, translated from the German: published by Wertheim.



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"GEMS of Protestant Truth," collected from the writings and speeches of Edward Dalton, Esq., Secretary to the Protestant Association: containing many apposite and excellent things. Baisler.

"THE Christian Month." The Poetry of this work is original, written by the Rev. W. Palin, of Stifford, Essex, the Music is by Miss Mounsey. Some beautiful chants and anthems are interspersed, the whole forming a very handsome volume, of really devotional and delightful music, in the estimation of some competent judges. No affinity with "The Christian Year," or any of that School. Published by Ollivier.

Last, not least, in our rather long list, we have to introduce a map of great merit and no less interest. It comprises Arabia Petræ, the Holy Land, and part of Egypt, ancient and modern. On a large scale, four feet by three, and beautifully coloured, it exhibits not only a correct geographical view, very minutely filled up, of that tract of country, but shews the route, the encampments and battle-fields of Israel in the wilderness, and their portions in the land of promise. We never saw so much scriptural and historical information combined in any similar production. It comprises copious geological notes, and is altogether worthy of its subject. Mr. Richard Palmer, the author, is one who could deeply enter into the animating spirit of its details; and as a work of faith and love, no less than of learning and skill, we beg to recommend it to the notice of all our friends. It is published by Roake and Varty.

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## THE PROTESTANT.

THERE never was a moment when my uncle gave full credit to the evil reports concerning the church at Jerusalem: he usually listened to them, and shook his head, and said nothing; but when pressed on the subject in our tête-à-tête discussions, he declared that, unless coming direct from the parties themselves, he would not believe in any discouragement having been encountered yet.

'The Lord,' he said, 'will first root his dear olive before he suffers the tempest to prove its strength. These reports originate in those who "hate Zion." The foreign journals from which they are extracted are all Popish; and there lack not a large number of men among us who would eagerly catch at the least word of apprehension, knowing how it must operate to check for a time the hand of Christian liberality, and retard the completion of our most blessed work, —the provision of a suitable endowment for the church. Only wait; we shall soon learn to blush at our unbelieving timidity, when we see the pitiful device laid bare.'

'Well, I had many fears.'

'I know it; you women are soon frightened by the report of a blank cartridge: 'tis the noise, not the conviction of its being shotted, that makes you all start at a gun.'

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'But it has the good effect of rendering me more constant, more fervent in prayer, dear uncle. I never had Jerusalem so much on my lips and on my heart before the Lord, as during this time of trembling anxiety.'

'That is the way in which Satan's choicest devices are turned against him by a Mightier than he. The influx of silver and gold is for a moment checked, through his lying tales: but prayer has flowed forth with double freedom, earnestness and truth. For this cause I have refrained from saying much to reassure you and others, where I felt no dread myself. I saw it brought you to your knees; and I rejoiced.'

'But is it not predicted that very great and sore trials indeed await the first of the restored Jews in Jerusalem?'

'Perhaps so; but you see, my dear, we have carved out for ourselves systems of interpretation, where God has reserved to Himself the office of Interpreter; and to these we adhere, often in the very teeth of evidence presented to our eyes. The passage that I have most frequently heard adduced on this particular point is Zechariah xiii.: I have carefully collated it with other prophecies bearing on the same period and events; and I do say that I see no warrant for supposing that any of the Lord's true servants shall suffer in that trial. I may be mistaken; but recent events have so marvellously outgone all our hopes, while yet falling most distinctly within the broad outline of what we—that is, you and I—consider to be the general scope of revealed prophecy, that I prefer hoping, and praying, and watching, and praising, to mapping out for myself the minutiæ of what is yet for to come.'

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It was but a day or two after this conversation that, with breathless joy, I sought out my uncle, and spread before his eyes a long letter bearing the precious date 'JERUSALEM' and the venerated signature M. S. ANGLICANUS HIEROSOLYMÆ.

'Let's see, let's see,' cried the old gentleman, while the tremor of his hands almost prevented the due fixture of his friendly spectacles; 'Who is this to?'

'To me, uncle, to me; and my heart bends before the Lord in humbled, yet exulting joy, that I have lived to receive such a seal to all the promises in which by grace I have trusted, yea, from long, long before there was any visible sign of the taking away of the reproach of His people.'

My uncle had now taken off his glasses, wiped them, re-adjusted them, settled himself in an easy chair; and with the aspect of a man who is about to enjoy a delicious feast, he commenced the letter, occasionally reading a passage aloud, and commenting as he went on.

'"Jerusalem, February 28.' So, if there be any foundation for the reports which have already been contradicted, we shall know it now. "My dear friend, I am unwilling to let a favourable opportunity pass by without sending you a few lines,—my first salutation from the Holy City, knowing what a deep interest you and Mr. —— have taken in our mission, and how anxious you will have been respecting us. You will therefore be glad to hear that through the preserving care and goodness of God we arrived here in safety, on Jan. 21, after a tedious and dangerous passage of nearly seven weeks. Our land-journey from Jaffa to Jerusalem was the most difficult and dangerous; and the passing of the children of Israel

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through the Red Sea seemed not more miraculous than that the whole of my party should have reached Jerusalem without a hair of our heads being hurt. It is impossible to describe the feeling that overwhelmed us on finding ourselves all safe in the city of our God." Ay,' exclaimed my uncle, with one of his strong bursts of feeling, 'but you shall see greater things than these, beloved exiles of Zion, now restored to the mountain of the Lord! These are but the beginnings of mercies; a sweet earnest that He in whom all the promises of God are Yea, and in Him Amen, even Jesus, the Messiah of Israel, will bring again His own, even as he did from Egypt, and from the deeps of the sea. And how was that? Why, "Against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel." But to the letter: "At the house of our friend Mr. Nicolayson we partook altogether of our first meal in Jerusalem; and we could not but pour out our souls in humble adoration to Him who has mercifully led us, and brought us thus far in safety to the land of our forefathers. We could not but on that first occasion (our party consisted of nearly forty) drink the health of her gracious Majesty the Queen, and his Majesty the King of Prussia, together with the heads of our Church, under whose auspices we have come here." Ay, well, well, I have counted it great honour to serve under the flag of Old England; but little did I think for what end she was upheld to 'brave a thousand years the battle and the breeze.' I always loved the Black Eagle of Prussia; but could I have anticipated that the two bold banners, the kingly bird and the kingly

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beast should combine to be the Cyrus and the Artaxerxes of this second rebuilding,—oh, this *is* the Lord's work, it is marvellous in our eyes, and precious to our souls! "We met with a most favourable and friendly reception on the part of the authorities: the Pasha himself had come out to meet us, but night coming on before our arrival, he was obliged to return, leaving his chief officer with a troop of soldiers to conduct us through the Jaffa gate into the city, headed by Arab music and amidst the firing of salutes. That day will never be forgotten by those who have witnessed its proceedings. All the members of the mission, every English resident, and also the American missionaries came out several miles to meet us." It is the beginning, only the beginning, the little drops that precede the shower; yet how gloriously true to the sure word of which it forms the preliminary fulfilment! See what the prophet declares, "Thus saith the Lord of hosts, In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you." But the letter—"On the following Sunday I preached my *first* sermon in the Society's temporary mission chapel on Mount Zion, to perhaps the largest Protestant congregation ever assembled in Jerusalem since the days of the Apostles. We afterwards had the Sacrament, using for the first time the splendid communion plate presented by the ladies of Reading to the Hebrew Church at Jerusalem. My text was, Isaiah ix. 15." Let us see it, niece: "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Blessed words! and

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blessed are they, whether children of Abraham according to the flesh or by faith only, who without yet seeing believe that what the Lord hath spoken, that he will assuredly do! I can picture to myself that little congregation, enjoying by sufferance the privilege of worshipping on the holy Mountain, looking out upon the lordly Turk, the wild, reckless Arab, the half-taught Greek, and the idolatrous Papist,—who alike disregard and despise this day of small things, while the Holy City is trampled under foot of them,—and believing, yea most certainly KNOWING, that they, so emphatically the "small one" of the place, should ere long become a great nation. Could you not almost envy your sisters at Reading, who, while yet not a stone was laid of the Hebrew Church, had faith to provide the vessels for the service of that Temple, little thinking that a Hebrew Bishop should be the first to minister at the table whereon they were placed?'

'No, uncle, I love them too well to envy them; but I rejoice in the deep joy that must fill their bosoms.'

'But what have we here?' said my uncle, and eagerly proceeded with the letter, after passing over a sentence expressive of the impossibility to describe the feelings with which the writer had thus entered upon his sacred work. "The Hebrew Church is in progress of being built, but it is impossible to give a correct idea of the slowness with which every thing proceeds here, or the difficulties in the way. I have only this day laid the first foundation-stone of the Church, in a pit thirty-five feet deep, Jerusalem is literally built upon her own heap; hence in building it is very difficult to get at the original rock."

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Oh that he may find that apposite passage fulfilled to himself in the spiritual as to his dear Church in the literal sense! "He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock." Is not the applicability of those words remarkable?'

'Indeed it is, uncle; but take up what part you will of these events, it will inevitably lead you to some scripture. I have been struck with that from the first.'

'And you will find it so continually, my dear, for the Lord's word and the Lord's work must needs coincide.'

He read on, with a saddened brow, while the Bishop details how Jerusalem had already become endeared to them not only by joys but by sorrows. The birth of a babe, healthy and promising, completed their gladness; but 'On February 13, the Lord was pleased again to take her to himself, just a fortnight old: our dear infant now sleeps with her fathers on Mount Zion. Death thus suddenly entering our palace proved a great additional trial to us. It is impossible to describe our domestic difficulties, arising from the barbarous state of the country. Our house, which is said to be the best in Jerusalem, would in England be considered little better than a dungeon; but we bless God, he has bestowed upon us a spirit of contentment: and knowing that we are on the very spot where our blessed Lord had not where to lay his head, surely we have great reason to be thankful." Ah, the Lord has not yet wiped away the tears from his people's faces: for a while they must suffer

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with Him, and soon with Him shall they also reign. Well can we, who know the loving hearts of that devoted father and tender mother, judge of what must be the affliction to them of such a loss: but it will prove to have been over-ruled to the softening of many hearts towards them in their sorrow, that might have remained unmoved during a season of unmixed prosperity. "The Jews here seem all greatly interested in our coming here; they look upon it as a sign of speedy deliverance. O that it may prove so in spirit and in truth! Amen, and Amen!"

My uncle fairly dropped the letter while he clasped his hands, and with fervent energy repeated, 'Amen and Amen! Even so, Lord! Speedily deliver thy dear people Israel, and make them glad again with the joy of thy countenance! Oh how delightful, how beyond our hope is this! Yet not beyond our hope, for we hoped miracles, and asked them. Would that the dear Jews at home could see it in the same light, and believe that to become followers of their anointed King it is not needful, nay it is not justifiable, to cast off the high privileges of their Abrahamic descent. We have thrown in their way a stumbling-block formed of our own prejudices: because the Hebrew Church of Jerusalem has for many centuries ceased to exist in its primitive form, therefore we boast ourselves against the root, and aspire to bear that from which we grew: or rather into which we were marvellously ingrafted, for no worthiness of our own. The Lord will order this matter, as he has foredoomed it to be; but I bless his holy name that none of these gentilizing prejudices have a place in my bosom.' He read on to the end of the letter, and remarked 'There is something

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peculiarly sweet in this apostolic blessing, sent from the very Mount Zion, and by one who does unquestionably, no less by divine authority than by human appointment, fill the place of the apostle James. May he be enabled at once to magnify his glorious office, and to preserve the deep humility which his Master both taught and exhibited and confers! He may yet be sorely tried, buffeted by Satan and opposed by men. Not to speak of those who from territorial, political, or ecclesiastical self-interest may look upon him with a scowling brow, and openly manifest their hostility; not to speak of the inbred, irreconcileable enmity of Popery against holiness,—Babylon against Israel,—seeking by every possible subtilty and wickedness to work its downfal and that of the dreaded Church; there is also a species of spiritual jealousy, in quarters where no unkind feeling is avowed, or consciously indulged, but where the force of old habit so prevails as to say to the Jew, even when a believer, "Sit down at my footstool." I look for more harassing opposition from this spirit than from others. Our part is to pray, and so far as we have opportunity, to combat with the weapons of scripture truth wielded in the hand of Christian love, whatever may exalt and oppose itself. We know this work is of God; therefore we know it shall stand, and blessed are they who stretch forth their hands to further it!'

'But now, uncle, must we leave this delightful theme to enter on what you had to say to me to-day, or shall we defer it.'

'No, no, my dear; duty, however painful, must not be put aside. I have never flinched from declaring my convictions that nothing but evil was

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likely to ensue to the country from such a government as we have lately been delivered from: men whose reckless disregard of consequences to the nation, so long as the measures they adopted were calculated to secure their own places, plunged us in troubles of the most appalling character both at home and abroad. Men who openly made light of, and frequently set at nought the law of God, and who were ready to sacrifice every thing committed to their trust, so that they might retain the parliamentary support of Daniel O'Connell and his floating majority: I rejoiced exceedingly at the removal of those *men*; I hailed the accession to power of a very different class: I admired and extolled the calm, statesmanlike view taken by Peel of the difficulties that surrounded him: I concurred in his corn-law legislation, and more than concurred in his bold, but necessary project for a tax which, I believe the people of England will, after a little demur, cheerfully pay to extricate their country from her present embarrassments; and I desired nothing more than to feel myself able to stand by that minister's side, and to bid him God speed in all his undertakings. But now'—

'I know you cannot do it, sir; I know you cannot, I hope and am sure you never will, acquiesce in this base project of holding out an increased premium to that most foul abomination—Maynooth.'

'Never! I do humbly trust I never shall be forsaken of God as to seek in this way to bribe the Devil by such an awful abandonment of Christian principle. There is not throughout the wide extent of England's dominions such another pest-house—such a nursery of demoralization, treason and crime. On no vague report, on no accusation of their one-

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mies, no admission of their friends, no oral evidence of any kind whatever, do I ground this charge. I take their own acknowledged, prescribed, adopted manuals of theological study for my testimony: I charge them with being a mass of obscenity, treason, and blasphemy: the man who reads their class-books, which none but men may look into, and whose blood does not curdle with horror, or blaze with indignation, is unworthy the name of man; and oh, how far removed from that of a Christian! My only wonder is that the Society for the Suppression of Vice does not take them in hand. I now speak of Maynooth *as* Maynooth, in reference to its individual character, which, whether it be called Romish, or Socialist, or by any other appellation, marks it as a peculiar institution. But even supposing no such heavy charge could lie against it, supposing it were merely a seminary for preparing a Romish priesthood to preach up idolatry, and to celebrate the mass, we have sufficient ground for denouncing it as contrary to the law of God, and therefore unlawful to a God-fearing people, to have any hand in sustaining it. But if, after examining into the matter with the coolness of a practised and shrewd man of business, as Peel must have done to make himself master of the details, he shall come before the country with a proposition for doubling the hire by which we seek, impiously seek, to hold the opposers of our God in alliance with us, such an outrage on the national feeling, character, principle, will make me turn with abhorrence from the suggestion, and with indignant disgust from the man who shall dare to bring upon my country the guilt and the punishment of such a crime.'

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'Can it not be averted, uncle?'

'The die is not yet cast: and I would fain hope: With God, all things are possible, and He can save us, not only from the threatened aggravation, but from our present sin, in this matter: His arm has been fearfully stretched out, as the wailings of many a bereaved family too surely testify; and when we have been made to turn our backs upon our enemies, and to be butchered by thousands in disgraceful flight; surely, surely our part is to search and try our ways, and turn again unto the Lord our God; not by fresh acts of daring provocation to call down a yet more terrible infliction.'

'All that you have said against the augmentation, sir, applies with startling force to the grant as it now stands.'

'Of course it does; but Sir Robert seems to consider himself pledged to its continuance, though if he had pledged himself to the same extent to kindle a fire the flames of which he should, on farther examination, find would consume his own house and family, he would be ready to say 'It was an error,' and to retract the rash words. Our path is plain; we must not only re-iterate but redouble our protest, and constantly pray that if those whose actions we cannot control, persist in branding the nation with so deep a stain, we, who from our souls abhor it, may be marked as those "who sigh and who cry for the abominations that be done."'

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THE

# CHRISTIAN LADY'S MAGAZINE.

JUNE, 1842.

## JUDAH'S LION.

### CHAPTER XV.

THE first day's journey, leisurely as it had been, and abruptly terminated, brought our travellers over a much less space of ground than they had supposed; and its general character of tranquil beauty, fragrance, and unobstructed smoothness, would have ill-prepared them for what was to follow, but Da Costa forewarned them of the change that would take place soon after leaving Ramah, and urged their continuance at that station until the issue of the little boy's illness should be known. Captain Ryan was disposed to acquiesce; but his wife, though she offered no opposition to their plans, evidently shrank from the arrangement; and, while he almost marvelled at the unwonted weakness of a mind, the strength of which had often proved a support to his own, he could not press the point. He ended the conference by saying, 'Let all these thoughts for the



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morrow be abandoned: to Ramleh we must necessarily proceed: but our farther course may be left to the direction of a higher wisdom than ours. If I could see you composed to sleep, Ellen, it would lighten my present anxiety not a little: be persuaded to lie down, and leave the boy to us.'

'Do, dear Mrs. Ryan,' said Alick; 'I will promise, ay swear, not to take my eyes off his darling face till you wake, if you will only get a little rest after all this trying work.'

'And I,' said Da Costa, 'will hold his hand in mine; and if even an unsatisfactory movement of the pulse takes place, you shall be roused. Trust him to us: or rather,' he added in a voice unusually sweet and solemn, 'leave him to the Watchman of Israel, who never slumbers; the Shepherd who carries the lambs in his bosom.'

She lifted her eyes to their faces, and exclaimed, 'O kind, generous sons of Abraham, would that you were under the guardianship of that Watchman—gathered into the fold of that Shepherd!'

'So we are,' replied Alick.

'Not in the sense she means,' remarked Da Costa. 'Christians apply the titles differently from us: but apply them how you will, dear Madam, so that they relieve your mind from its present over-weight.' He then added, 'Believe me, you will need to have all your powers, bodily and mental, unimpaired to meet the difficulties that lie in our onward path.'

'I know it; but I am not fatigued, nor drowsy, nor in any need of rest. I only want a cordial, to refresh my spirit.'

'Well, give me your bible, Ryan,' said the Jew, with unruffled countenance; and opening at the book

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of Jeremiah, he proceeded: 'You seem to have some painful thoughts connected with this town of Ramleh, and I must claim the exercise of your sympathy in our destinies to remove those thoughts. Few passages are more pregnant with delightful hope than this:' he then read, beginning with the verse that Alick had quoted, and proceeding without a pause, "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." So, you see, the weeping of Rachel, however bitter, is not a hopeless weeping: the tribes, her scattered children, for whom she laments as though they were not, shall be gathered again: for listen, a little farther on the prophet says, "Thus saith the Lord of hosts, the God of Israel. As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again the captivity. The Lord bless thee, O habitation of justice and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks: for I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked and beheld, and my sleep was sweet unto me." What possible interpretation can you put upon this, to deprive it of its literal, obvious meaning?'

'None,' answered Captain Ryan: 'to Israel the promise undoubtedly belongs, and it breathes the rich strain of assurance to them as a nation, to deny or explain a way which I should deem a sacrilegious offence; to you belongs the word of encouragement



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telling you that the Lord hath not finally cast off his people, nor forgotten that his covenant was made with Abraham, Isaac, Jacob, and their seed for ever, and that it includes also the possession of this land, which He gave unto them. But, my dear friend, we poor Gentiles, believing that the Lord is nigh unto all that call upon him, without respect of persons, where spiritual blessings are concerned; believing also the word of your prophets who repeatedly testify of the participation promised to us in those everlasting mercies which pertain to a heavenly inheritance—we, too, find a word of comfort addressed to our souls in the passage you have been reading. The first part, the lamentation of Rachel for her children'——

'I know how you apply that,' interrupted Da Costa. 'The slaughter of infants in Bethlehem, by that sanguinary usurping despot Herod is related with a quotation from it. Letting that pass, to what possible use can you turn the rest?'

'To me,' said Mrs. Ryan, 'it speaks of the resurrection of the body, it comforts the weeping mother with the assured hope of a re-union with her lost children in the day of that first, glorious resurrection, when all who are the Lord's, shall rise to meet him at his coming.'

Da Costa had an answer ready: but he glanced at the child, at the pale, anxious face of the fond mother, and feeling that he could not then combat her inferences, he closed the book, saying 'Well, my dear Madam, I rejoice that the cordial for which you wished has been supplied: in truth, it is large enough to admit of our sharing it.' He spoke smilingly, and from courtesy rather than conviction; but Alick had

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been struck, as though he had never before heard of such a thing, with the beautiful arrangement of God's word, by which both Jew and Gentile might appropriate spiritually that which, in its primary literal sense belongs to the former; and thence he was led to ponder the question whether such spiritual interpretation was not equally needful to both. 'This goodly land,' thought he, 'may be but the type of a better; and God's faithfulness in reserving it to us may be the appointed pledge of his bringing us into his own kingdom at last. They say Moses was a type of Christ, and our sacrifices were types of his offering himself up for us. If so, how extensive the blessing! I don't see but that a Jewish mother would take comfort in such a passage, so explained; and it does not interfere with our national rights—but rather establishes them. I should like to understand all this!' He remained in dee thought, and the light that gradually broke on his soul was most cheering.

Meanwhile Captain Ryan called his friend aside, and demanded of him his honest opinion respecting Charley. Da Costa, with some reluctance answered that, shortly before their arrival, he had witnessed some cases of a most severe fever among children, too often fatal, and which appeared to be also contagious; that he had seen Charley in the Bazaar standing close beside a little Armenian boy, two of whose family had died of it, and who himself had but recently risen from the same bed of sickness: that he had snatched Charley away, and having every hope of his escaping any danger, he had refrained from alarming them by mentioning it, but had watched him most anxiously for a day or two.

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My mind was then quite at ease,' he concluded, 'until this day, when the symptoms that appeared struck me at once as being identical with those I have witnessed in Jaffa.'

'And how long does this disease usually last, preparatory to a fatal termination?'

'I cannot speak with any certainty to that point; I have seen it go on for a week; I have seen it end sooner. But why talk of a fatal issue? I cannot bear to anticipate that, how then can you?'

'By firmly believing, my dear Da Costa, that the good Shepherd, even Jesus, the Messiah of Israel, will carry this poor Gentile lamb in his tender bosom to the green pastures of his heavenly fold.'

Da Costa turned away, but not in unkindness. Ryan called him back; 'Tell me, will his reason return?'

'Oh yes; a little delirium at the outset with occasional wanderings under the paroxysms of fever, is all that I have seen in these cases. His irritation concerning the Turks, and his hurried loquacity afterwards, gave me the alarm; but remember I may be mistaken. I know just enough of medicine to make me nervous about those I love; hardly enough to do them any good.'

'At Ramleh, what quarters shall we find?'

'None so suitable as the convent.'

'None that I would not sooner occupy!' exclaimed Ryan.

The lapse of a few troubled hours saw the cavalcade again ready: the weather had become more favorable, and again they set out under a brightening sky, Charley being placed within an ample pannier, balanced by some articles belonging to the bag-

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gage, and slung across the back of a stout mule, whose even, easy pace had been remarked on the preceding day. The boy appeared perfectly conscious, but under some oppression that deterred him from speaking. His father led the animal, walking beside him, and the two Hebrews alternately dismounted to steady the pannier, while the other rode beside Mrs. Ryan.

They had proceeded thus for a little way when Charley spoke. 'What a nice warm sunshine, and a sweet smell! Where am I now?'

'In the Holy Land, my boy,' answered his father, 'we are crossing the plains near Ramah, and very rich is the fragrance of the glowing flowers that surround us, drawn forth by the sun's rays after the rains of yesterday. It is a goodly land, Charles, and looking about me now I can call it the glory of all lands: for if such it be in desolation and neglect, what would it be under the culture of its own tribes!'

'Papa, I should like to look about me; but somebody has fastened my head down—I can't lift it.'

Da Costa, who kept out of his sight, but intently watched him, shrank back at hearing these words. His gesture was noticed by Captain Ryan; who felt its import.

The child remained silent and quiet; the fever was abated, and a dreamy stillness seemed to hang about him, as he lay, smiling occasionally to himself in his narrow basket. After a while, Alick assumed Da Costa's post, and, unable to keep back as he had done, peeped into the pannier. Charley was then seemingly asleep, but in a few seconds he opened his eyes, though without appearing to take notice of any

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thing about him, and almost laughed. Alick bent his head lower, and in a soft whisper asked, 'Is my little darling comfortable?'

In a moment the boy's look was turned on him; it was bright but unsteady; and he answered in the same low tone, 'Mr. Alick, you don't know how beautiful, how beautiful'— there he paused.

'Is it the land, Charley? the fair land that God gave to my father Abraham? but no, you can't see it, lying down. Or is it the sunshine out of that deep blue sky? Oh, Charley, 'tis a glorious sky that God has spread over my own land. You can see that, dear?'

'Yes, but it is'nt that. The beautiful things, Mr. Alick, are in my mind, somehow, but I don't know where they come from.'

'From God, Charley: or perhaps'—he bent his face to the child's and whispered as low as if he feared the sound of his own breath 'perhaps from Jesus Christ: He's your God, you know; but not mine, not exactly, not'——

Charley interrupted him, with the quick, abrupt speech peculiar to him when roused, 'If he's any body's God, then he's every body's God: he is *your* God, Mr. Alick, I tell you He is.

'Hush, darling, hush! Well, at any rate this is Palestine, this is the Holy Land.'

'And Jesus Christ is its King; and he is the King of the Jews,' said Charley.

'You are sick now, my little love, and must not be contradicted.'

'Yes, I may be contradicted, but God mustn't be contradicted; and He says, "Yet have I set my King upon my holy hill of Zion." I tell you what,

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if you don't kiss the Son, you'll be broke in bits like a potter's vessel.'

This was spoken so loud, the voice caught his mother's ear, and in a moment her horse was close on the heels of the steady old mule, and her neck eagerly stretched out, till Charley caught a glimpse of her face, and cried out, 'Mamma, my mind is full of beautiful things.'

Before she could well answer, he had relapsed into his slumbering state; and Da Costa forbade any attempt to rouse him. Alick walked on, silent, and more deeply than ever pondering the one thing that occupied his thoughts. Captain Ryan's quick ear had caught all the dialogue except Alick's mysterious whisper; and the purport of that was easy to ascertain from what preceded and followed it. His heart was wrung by the anticipation of losing this precious boy, but its language was, "The will of the Lord be done!" and again he thought over the child's ardent desire to be a Missionary to Israel; and rejoiced in its evident gratification.

Thus they passed on, and before mid-day they had entered Ramah. The best accommodations to be found were pitiable, compared with their need; but so long as little Charley could be undressed and placed in a snug bed, his friends were satisfied. He remained quiet, and Mrs. Ryan being also persuaded to take some repose beside him, the three gentlemen sallied into the town, in quest of what there was little hope of obtaining—competent medical advice. To the Franciscan Convent they went, being told that a Doctor was there, a Frank; but the monk who answered their call said he had left the place two days before; having only been a transient guest. 'He

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gave advice and medicine,' added he; 'but we saw it was only done to make way for his bibles, which he scattered about, and gave us no little trouble in collecting them to'—here he stopped, as if afraid of going too far.

'To burn, I suppose,' said Captain Ryan.

'The books contained nothing that could concern us; we live in a mixed population, each following his own way, according as he was brought up.'

'But if none of those ways should happen to be the right way, and a person comes to point it out to you all, it seems to me that instead of concerning nobody, it does, in an especial manner, concern every body.'

The monk's brow contracted; 'As to the right way,' said he, 'we know very well there is but one, and that is the way the Catholic Church appoints.'

'I should rather say,' remarked Captain Ryan, 'that the Church instead of choosing her own way is bound to walk in that which God has marked out.'

But the monk had no talent, or no taste for controversy; with the same unmoved look, and in the same monotonous tone, he repeated his former words, which were evidently spoken by rote. Alick observed, 'If what your church says be true, it must agree with what is in the bible, and therefore I don't see why you should object to it.'

The monk lifted his sleepy eyes to the youth's face, and again dropped them, muttering something that sounded like a repetition of his former words.

Da Costa had been glancing round the room with an aspect of restless impatience and half-suppressed irritation; he now spoke, and his voice rang through the little, low-roofed apartment with electrifying

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power. 'We who are Jews, rejecting as we do the whole system of Christianity, appeal to the Scriptures as our warrant for such rejection. You, who have added to God's word whatever you deem necessary to authenticate your creed, dare not, it seems, bring your religion to the touchstone of your own New Testament. How is this?'

The monk stared with a mixture of angry astonishment and alarm, as Da Costa stood, proudly facing him, with such a look of undisguised scorn and defiance, that Captain Ryan was inclined to whisper a caution, but forbore. The word Jews had been so spoken as to reach the ears of some dosing members of the brotherhood in an adjoining room; and faces were seen peeping with no very friendly expression, through the intervening doorway. Meanwhile the monk commenced crossing himself, and muttering prayers, after which he dipped his fingers into a bowl that stood near, and sprinkled the water between himself and the intruder.

'Exorcise as you may,' resumed the Jew, 'you will not succeed in laying the troublesome spirit. Persecute as you can, bely, calumniate, torture and massacre to the extent of your power, it will not avail. The Jew, the hated Jew, will overmaster you yet; here, on the land of his fathers he will plant his foot; and from sea to sea shall no place be found to shelter the desolating abomination that now defiles it.'

'Are you not going too far?' whispered Captain Ryan.

'No;' he replied in English, 'I am protected by an authority to which they must bow, or I should long since have followed the fate of one whom they

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sacrificed, not here, but in the mountains whence this goodly scion was transplanted; and where, after this meeting with me he will speedily return. At this moment some infernal plot is ripening at Damascus, and he is cognisant of it.'

By this time the superior had been summoned; who, approaching with more courtesy than might have been expected, asked their business at the convent. He was told; and immediately said he would send a brother who was skilled in such cases, and who should be at their quarters nearly as soon as themselves. He then politely bade them farewell, and watched until they quitted the convent-door.

'Now forgive me, Ryan,' said Da Costa, 'for I certainly placed you in an unpleasant position; but hear my tale, briefly told. You know the hateful charge brought against us by these lying monks, and entertained more or less throughout the various classes who usurp our land.'

'What charge?' asked Alick.

Da Costa looked at him with surprise; then said, speaking with bitter emphasis, 'The charge of blood; they say that we, the seed of Abraham, knead our passover bread with Christian blood, to procure which we inveigle and murder them. That's the charge, Cohen.'

'And never since Satan began his career as the father of lies did he produce a lie more diabolical than that,' exclaimed Captain Ryan, whose cheek burned with indignation and shame. 'Never did his infernal craft invent a more detestable calumny, to stain alike the Jewish and the Christian name. Against you, the followers of Moses, he lays an accusation involving guilt so complicated that its very

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atrocity is almost inconceivable; and against us, the followers of Christ, he commits an almost equal outrage, by inciting its wretched propagators to call themselves Christians, as though we, who from the innermost recesses of our souls fling off all participation in the slanderous crime, were among its abettors.

'I know that very well,' said Da Costa, warmly; 'but to proceed with my explanation: I brought out with me some few years ago a young German friend and co-religionist of my own, as noble a fellow as ever breathed. We were strolling through the land, and reached, among the mountains northward of the Holy City, one of those nests of monkery which defile our country far more than do the Mosques of the Moslem. The weather compelled us to rest here for a season, and we were treated civilly enough, until on declining to partake of some dainty in which the blood of the animal was distinctly named as a chief ingredient, they taxed us, ay, taxed us with being Israelites.'

'Had you tried to conceal it?' asked Alick.

'Not we. Our aspect was warrant enough for our being of the race; and no thought of disguise ever entered our heads. When the rude challenge was given, of being concealed Jews, we loudly and proudly avowed our lineage, and repudiated the idea of concealment. They then scoffed at our scruples, again pressing us to eat of the prohibited viand; and when we protested against being thought capable of such hypocrisy, they hurled in our teeth the infamous reproach alluded to.'

'And I hope you hurled your plate in theirs,' said Alick.

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'Not exactly; but we were much exasperated, and the altercation ran so high, that my companion, who was as well versed in your scriptures as in our own, just drew them a picture of what they ought to be, according to those books, and of what they are, as the most flagrant idolators extant, in language that the chief monk pretended to regard as betokening a disposition to do violence to some of their wooden or crockery gods; and thrust us both, by dint of overpowering numbers, into a dark noisome place, for the night. It would have fared ill with us; but I gave them to know that any outrage perpetrated on us would be taken up at once by the English consul-general, whose word was, at that juncture, law with the Turk, and who would visit on their system the wrong done to his countryman and friend. I menaced them on the score of false imprisonment also; and we were set free, but dodged from mountain to plain, and never believing we should regain our homes alive. Among the fraternity was that fellow whom we have just seen.

'I should have told you that, in the heat of their revilings, they not only avowed but gloried in the persecutions and massacres of their church; and declared the destruction of a Jew to be as acceptable in the sight of God as any religious service whatever: this they would afterwards have retracted, but we could not allow of it; and perhaps poor Wilhelm's pertinacity on this point sealed his doom; for he vowed to publish it, on his return to Europe, as the declaration of men who claimed infallibility of judgment. Not long after this, we were obliged to separate for a short space, each accompanied by two or three Arab guides, whose hatred of the Franks

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seemed a fair preservative against treachery. I reached at the appointed time the place of rendezvous, but of Wilhelm or his conductors no trace could ever be gained, nor did I, from that time forward, detect a vestige of the dodging system that had been practised thitherto.'

'But surely,' said Alick, 'You did not let the matter rest here?'

'Did I? At the head of a party of stout fellows, I ransacked their den from top to bottom, and left it standing only because there was a possibility that in some undiscoverable recess my poor friend might be secreted, and buried beneath the ruins. In this exploit I did not so appear as to be recognized: an Arab Shiekh supplied what seemed to be a party of marauders, and I disguised myself, as I think, perfectly: but when afterwards I related, confidentially, this part of the business to the only individual through whom public justice could be obtained, he considered my proceeding as calculated, if discovered, to compromise the English interests in Syria; and I know too well the value, to my own people, of the present high standing of Great Britain in the East, to do that. No, I am resolved never to relinquish the search till some clue be obtained of Wilhelm; but having, somewhat too precipitately, taken justice into my own hands, I must follow it out at my proper hazard.'

They had now reached the dark, dungeon-like house where the sick child lay, and even the stirring interest of Da Costa's story was lost in solicitude for him. They found him awake, and restless; putting frequent questions to his Mother in a rambling but very earnest way; while her looks told how deep

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was the trial, how submissive the spirit in which it was borne.

When the gentlemen approached, Charley cried out, 'Papa, this is Ramah; Rachael lived here, but this is not Bethlehem, and the children were killed in Bethlehem.'

'And in all the coasts thereof,' answered his father.

'Ah, I forgot the coasts: it's all true, so it is; so it is,' he murmured; and Captain Ryan marvelled if his little one had been tempted to unbelief at such a moment, Charley soon resumed, 'They were all Jew-babies, Papa, were they not?'

'No doubt, my dear boy; and you know that, like cruel Herod, cruel Pharaoh ordered all the Jew babes to be slain, at least, all the males.'

'Ah, but Moses escaped, and Jesus escaped; and he is the prophet like Moses, so he is.'

A short silence ensued, which was broken by the entrance of a monk, on whom Charley fixed his eyes, with wonder: the Hebrew friends drew back a little, to allow of his approach. He examined the child put a few questions to Captain Ryan, and shook his head.

'Are you a doctor?' Charles asked.

'There is no doctor, my love, in the place,' said his Mother: 'this is a kind priest, who comes to see you.'

'I want a doctor, but I don't want a priest, I won't have the priest,' he added, loudly, as the recollection of some scene in Ireland came over his confused mind.

The monk, who seemed a mild, compassionate man, touched by the child's distressful tone, though he knew not the words spoken, drew nearer, and

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taking from the folds of his robe a small crucifix held it before him. This excited Charley to a great pitch; his face became flushed, and he cried out in a more piercing tone, 'I won't have it, that idol: Papa, take me away—Mr. Dockster, I say take away the idol.'

The Jew's heart bounded to the appeal, and while Captain Ryan was courteously but earnestly explaining and justifying to the monk his little boy's entreaty, Da Costa advanced, intending by stooping over the child to interpose between him and the object of his distress: but it was needless; on his approach the monk hurried the symbol back into his bosom, and retreated.

This was a painful moment to the protesting Christians: they felt that while only partaking in the Jew's horror of idolatry they incurred the reproach of seeming to acquiesce in his unbelieving contempt of what that idol assumed to represent; a reality far, far dearer to them than their life-blood. But it is a small matter to be judged of man's judgment, where we know that he who truly judgeth and shall judge is the Lord; and condemned as they felt themselves to be of both the unbelieving Israelite and the Papist, both had their heart's prayer, both their love: though it cannot but be that to them the true Christian's affection must ever most fondly turn, and over them must he yearn with the tenderest solicitude, who preserved for him, and gave to him the precious Bible, which alone enables him to detect all error, and to discern all truth.

The monk shortly departed, and had at the door a short, low conversation with Captain Ryan, who returned with a saddened look, and folding his arms,



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stood gazing intently on his child. Charley, who had been quiet for some time, looked up in his face, and calmly asked him, 'Papa, did that man say I am going to die?'

At once every eye was turned on the agitated father; and scarcely less fearfully anxious was that of Alick than of the mother herself. Da Costa's mournful expression bespoke his opinion already formed; but he too looked, as if to catch at some gleam of hope. Captain Ryan strove to speak, and in a cheerful tone, but the effect was fruitless; he uttered an incoherent word or two, and clasping his hands, walked away.

The stillness of death prevailed for some moments, when he again approached the little couch, seemingly about to speak, but Charles prevented him, lifting up at once his meek eyes, and his little trembling hands, in a voice of the most touching, imploring entreaty, he said, 'Dear papa! please, papa, oh, may I go and die at Jerusalem? May I, papa, may I?'

'You must not talk of dying, Charley,' said Da Costa, who alone seemed able to speak. 'At present you are not well enough to be moved; and you will be more likely to get well here.'

'Oh, don't *you* say that, Mr. Dockster, and you a Jew. Sure, if I am to get better, it's in Jerusalem I should thrive; and if I'm going to die, oh, but I *should* like to die, and to be buried in Jerusalem itself!' The last words were spoken with an animation approaching to gaiety; but the sudden return of stupor put an end to the question, and Da Costa begged them, by all means to indulge any disposition to quietness.

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At nightfall the total want of every comfort for a sick room pressed more forcibly on their minds. Jerusalem was not so far off as to make the journey formidable; but the road was bad, and accommodations were uncertain. Da Costa could ensure them a welcome to a respectable house, if still tenanted as when he last visited the Holy City; but this was doubtful. While the anxious discussion proceeded, Alick stole away into the adjoining room; and creeping softly to the couch, listened to the breathings of his little friend, which were short and quick, and unequal: he kneeled beside the bed, overwhelmed with anxious sorrow, and tried to pray, but his views seemed to have become more darkened and perplexed than ever, probably because he had carried his inquiries farther and in a more observant spirit, while Da Costa, with the quickness for which he was remarkable, still explained away, according to the dictates of man's wisdom, those truths which are only to be apprehended by simple faith. Charley's breath soon assumed an articulate sound; and after some low murmurings, he distinctly repeated

> The Cedars wave on Lebanon,
> But Judah's statelier maids are gone.

At the same time a moonbeam stole through the unglazed crevice that served as a window, upon the pillow, and shewed his eyes open: he turned them, and putting his hand to the face that bent over him, and which was now moist with tears, he said, 'Darling Alick, I was thinking, or dreaming, or something, about how I saw you at sea, and how we talked, and got fond of one another; I love you very dearly, and so does Jesus Christ.'



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'He loves you, Charley, you mean.'

'And he loves you, Mr. Alick, and Mr. Dockster, and all the Jews; and all the Christians that believe in him; only you don't know it. Now I know it, and I do be so happy you can't think: I dare say I'm going to die; and if I didn't know that Jesus has the key of heaven, and if I didn't know that he loves me, how would I get in? If he did not love me, he would not let me in; and if I didn't know he has the key, I couldn't ask him to let me in, you know.'

'Charley, every word you speak goes to my heart; but I wonder why you should think Jesus Christ loves the Jews, when they don't care about him; to say the least of it. And besides, if he does love us, what good will it to do us, since, as you say, we don't know he has the key; that means, the power.'

'Why there's the very thing itself' Mr. Alick. The trouble is, that you won't ask him, when he is all ready to give you as soon as you do. Sure, if you asked HIM you would get your land back fast enough; but you won't ask him, either for that or the kingdom of heaven, so you don't get them.' Alick sighed heavily: 'I'd rather have the least corner in the kingdom of heaven, Charley, than even all this goodly land, my own land, the land of my father Abraham.'

'Have you asked him for it?' said Charley.

'I hardly know: I cannot frame my lips to address a prayer directly to him; but if thoughts are heard, he has heard many a prayer from me; for I am always thinking of him.'

'Think of him still,' whispered Mrs. Ryan, who, concealed by the shade of the room had stood near, and heard the latter part of the conversation. 'Think

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of him, as the faithful and true God, keeping his covenant of mercy for ever. See how he smooths the bed of death, and gladdens the fleeting spirit of that infant believer; and how he subdues the mother's rebellious grief, and upholds the mother's fainting heart, and speaks peace to his mourners; a peace sweeter than all the joys of earth can give.'

'Mamma, is that you?' said Charley.

'It is, my darling.'

'Oh, mamma, please let me go to Jerusalem!'

'My precious child, when I think of all the superstition that has led people away from God to rest in the name, in the mere stones of Jerusalem, and other things that are accounted holy, I do fear lest my Charley's mind may be at all drawn off from the Lord, by this very great anxiety to reach the place where he taught and suffered.'

'It isn't that, mamma; but I *love* Jerusalem so! I don't love it better than the heavenly Jerusalem, mamma, but I don't like to stop here: I don't like to die here.'

Mrs. Ryan's inmost desire was to leave the place they were in, and she, too, connected many calming thoughts with the locality of Jerusalem. She therefore promised not to oppose the journey: and as Charley was becoming drowsy again, Alick left her beside him.

Instead of returning to his friends, he sauntered out into a bright grove of olive-trees, interspersed with a thousand bright flowers, that lay just outside the town. The moon was clear, and nothing could exceed the beauty of the scene. The air, balmy and loaded with fragrance, came refreshingly to his aching brow; and when through a vista of trees, the

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hill country of Judea broke on his sight, and all the most powerful feelings of his soul were called at once into play, he could have kneeled to ask, in the anxious enquiry of a thoroughly awakened mind, whether Jesus of Nazareth was indeed the King of Israel.

But it was not there that his doubt was to be settled; much remained for him to learn, and a sharper school must prepare him for it. As yet, his path had been smooth and easy, with no greater difficulty to encounter than the rising perplexities of his own mind. Very different scenes were before him, and dangers of which he little dreamed.

The decision was taken to proceed, if circumstances admitted of their so doing; and with many misgivings, but still enabled to rest all his care on One well able to sustain it, the father placed his child in the conveyance provided, with every possible precaution against the consequences to be dreaded from so exceedingly rough a road; and escorted by a larger body of guards than before, under the direction of the friendly Armenian, they set forward towards the Holy City.

C. E.

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# FEMALE BIOGRAPHY OF SCRIPTURE.

## MANOAH'S WIFE.

### No. II.

THE "seed of the word" sown upon "good ground" is not always equally productive. There is the thirty, the sixty, and the hundred fold increase; even where the soil differs little in natural productiveness. External influences concur to hinder or advance its growth. The dew of heaven, bestowed in abundance, or but scantily supplied: the sunshine given or withheld: the care or supineness of the husbandman:—these, and a thousand other imperceptible agencies operate in producing that different result, which the testimony of our Lord leads us to anticipate, and which experience abundantly confirms.

"In Christ Jesus there is neither male nor female:" both are coequal "heirs together of the grace of life:" both are stewards of the providential bounty, and of the manifold grace of God: both are accountable creatures: both must stand before the judgment seat of Christ: and both; if they enter heaven at all, must enter "through much tribulation." But if it be so, that natural sorrow, when sanctified by divine grace, becomes instrumental in perfecting the heirs of glory; then we may reasonably look for the most frequent exemplifications of Christian charac-

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ter in that sex which has to bear the largest burden of natural grief. Woman "first in the transgression," is foremost also in endurance of the earthly penalties attached to it. It is true to this hour that man has to "eat all the days of his life in sorrow:" but the sorrows of the woman are "greatly multiplied:" and as those modes of torture are most intense, which are applied to parts remotest from the seat of life; so are the minor trials and vexations which assail the woman, sharper, and more difficult to meet and overcome, than the "thorns and thistles" with which man has to contend: and by so much the more (when they are improved to the purposes of grace) do they tend to produce that true spirit of self-denial:—that daily martyrdom for duty's sake; whose conflicts are all unseen, unheard of; and whose praise is not of men but of God.

If there be a vigour and firmness, a depth and amplitude in masculine piety to which the weaker sex can never attain, it must also be allowed that of those who are subject to the law of Christ, by far the greater proportion are women. If (as a poet has sweetly versified a truth the Great Teacher Himself propounded)

> "The path of sorrow and that path alone,
> Leads to the land where sorrows are unknown,"

we see one reason why those who have the largest share of sorrow should furnish the largest proportion of travellers on the narrow way. And have they not the largest share? One might almost be tempted to paraphrase the record given by a Great Apostle of his sufferings as a "nursing father" of the church, in exemplification of what many a Christian wife and mother endures in the care of her household.

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"In much patience: in afflictions, in distresses: in labours, in watchings, in tossings to and fro: in all things approving herself the servant of God, by pureness, by long-suffering, by kindness: as unknown and yet well known; as chastened and not killed; as sorrowful, yet alway rejoicing." It is in such a school as this, that some of the choice disciples of the Redeemer are formed:—formed from the meditative Marys, who steal from the strife and bustle of life to drink deep of the lessons of inspiration: and from the much cumbered Marthas, who, nevertheless, welcome their Saviour as a guest, and seek, (albeit not advisedly) to do him honor.

In the pages of the Old Testament, we have a pleasing and instructive picture of two believers of the Jewish church, united by the closest tie of sacred relationship; living under the same economy of religious truth; having faith in God and love towards each other; but exhibiting a diversity of progress: the wife displaying a firmer confidence in God, and desires less alloyed with earthliness than the husband. Manoah the Danite, honored as the father of one who was "to begin to deliver Israel," had, in the partner whom God had given him, a pattern and examplar of a faith purer and more steadfast than his own, and of a hope that passed over the transient distinctions of this world to fasten on those spiritual gifts after which the pure in heart hunger and thirst intensely. Of this, we have proof in the very first record which is given us of this woman. After the remarkable vision which had revealed to her God's promise of a son to be distinguished from his birth by peculiar dedication to the service of the Lord, and by glorious achievements as deliverer of

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His people,—"Manoah's wife came and told her husband, saying, a man of God came unto me and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but he said unto me; behold thou shalt conceive and bear a son, and now drink no wine, nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death."

There is a state of mind common in the religious world, which leaves the plain matters of duty, and the good hope of growth in grace and holiness, to fix its inquisitive gaze upon the secret things of God, or upon the triumphs and achievements of His church in future ages: and there is another state (less frequent) which lends a diligent ear to the precepts of the gospel, and sets store by those promises of perfecting holiness in the fear of the Lord, which give life and energy to obedience through the power of the Spirit of God. These two differing characteristics are both exemplified in the case of Manoah and his wife. In making known to her husband the revelation which God had vouchsafed to her, the woman confesses her unquestioning belief in the divine message though unattested by any supernatural vouchers beyond the terrible dignity of "the man of God," who brought it: and then, passes on to recapitulate the various restraints which were enjoined upon herself. What is still more remarkable also, she says not a word about the predicted triumphs of the hero to whom she was to give birth; but concludes her narration with that portion of the prophetic word on which the interest of her own mind appears to have fastened:—"the child shall be

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a Nazarite to God from the womb to the day of his death."

Oh! happy state of heart, purified by grace divine; which has learned in simplicity and sincerity to receive the word of God; which asks for no credentials of the message beyond the majesty of its commands and the thrilling import of its promises: which accounts more of the holiness of spiritual Nazariteship; more of "separation unto the Lord," than of honors and victories to be gained as leaders and commanders of his people.

The impression which Manoah received from his wife's relation of the prophecy that went before concerning their child, seems to have been this:—that the treasure about to be committed to their guardianship, was a charge of deep and anxious import; and conscious of insufficiency, "Manoah entreated the Lord and said, O my Lord, let the man of God which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah, and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran and shewed her husband, and said unto him, Behold the man hath appeared unto me that came unto me the other day. And Manoah arose and went after his wife and came to the man and said unto him, art thou the man that spakest unto the woman? and he said I am. And Manoah said, now let thy words come to pass; How shall we order the child and how shall we do unto him?" (or as the margin reads) "what shall be the manner of the child, and what shall be his work?"

In the conduct of Manoah, when admitted to an

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equal share in the revelation which had before been vouchsafed to the woman only, we observe first, a restless anxiety as to the truth and fulfilment of the promise, and next, a fixing of the thoughts upon the honors and achievements of the predicted child, rather than upon his state of spiritual privilege. In words half expressive of a wish to find that true which was so much to be desired; and half in doubt as to the credibility of what was foretold; Manoah exclaims, "now let thy words come to pass:" and then (as if to draw some more satisfactory evidence from him who brought the message) "what is thy name? that *when thy sayings come to pass* we may do thee honor." Overlooking the child's privileged state as a Nazarite, he goes on to question of the deeds which were to distinguish him among men: "what shall be the manner of the child and what shall be his work." The answer to these questionings of an infirm faith and a worldly temper is remarkable. The angel deigns no reply in the latter instance, further than a reiteration of the same perceptive restraints which were to insure to the child the condition of a Nazarite, and he reproves with some severity to satisfy the request of a curious incredulity—"why asketh thou thus after my name, seeing it is secret?" It formed no part of the revelation vouchsafed to Manoah and his wife, that the messenger should dilate upon the transcendant majesty or the incomprehensible mystery of Him from whom, and by whom it came. To hear, to believe, and to obey was the part of those to whom both promise and precept were given. It was the good part which the wife of Manoah chose: it was what the infirm faith, the doubting spirit, and the worldly temper of her husband, could not receive.

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And is it not thus, even to this hour, that the majority of men, (yes, even of christian men) deal with God's precepts and promises? Are they not slow of heart to believe all that the prophets have spoken; and do they not often regard as idle tales that testimony of faith and experience with which their more simple-hearted partners in the way, would feign illumine and invigorate them? And though, after the manner of Manoah, they sometimes offer up the prayer of parental piety—"teach us what we shall do unto the child"—how often does the ambitious desire of this world's distinction; the restless anticipation of future eminence, throw into shade the solemn restrictions of the baptismal vow, and cause the high privilege of spiritual adoption to be little thought of! The vain desire of seizing upon the fleeting honors of this life for their children, and combining them with a profession of christian hope, with a state of separation unto the Lord; is but too common indeed with either parent: and it would be well for the christian world, if every believing wife followed in this respect the example of her whose history we are considering; but still it too often happens, that when a mother would seek first the kingdom of heaven for her children, she is hindered in this good work by the worldly desires of a partner who would also seek "great things" for his offspring.

Do christians indeed believe that "the world passeth away and the lust thereof?" Do they indeed credit the assurance that "godliness hath the promise of this life as well as of that which is to come?" Why then do they shew at least as much anxiety to have the names of their beloved ones recorded here, as to have them written in the Book of Life? Why

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then do they not seek godliness as a first, and worldly advancement (if at all) as a secondary consideration? Alas! are they not practically doing despite to the sacred word? *When it is come to pass* they will do it honor. Yes! when the end of all things is at hand: when the armoury of God is opened: when his lightenings lighten the world, and when the things that do appear so fixed and stable shall melt away, "the baseless fabric of a vision;" then will it be seen of how little importance it was to gain a portion in this life, to the peril, if not the loss of an inheritance incorruptible. Nay! more: it will not need the terrors of the day of doom to teach the truth of many things which men now count disputable: the hour of death will dispel all those difficulties which love of this world interposes between a christian's duty and his evil will. The hour of death will shew that we could not have served God too much, nor the world too little: and that of all it has given us; fame, favors, honors, friends, wealth, pleasures, nothing of these will avail to aid, though they may avail to condemn us.

As the wife of Manoah received the testimony of God in the spirit of faith; and set herself diligently to observe his commands; so was there consequently, imparted to her a clearer apprehension of God's character and providences than that to which her husband attained. The offering, which on the part of Manoah, seems to have been intended as a token of hospitality was, by the direction of the angel, converted into a burnt sacrifice, and the divinity of the word was then sufficiently attested in the sight of both the worshippers. Manoah and his wife were equally awe struck before the manifested pre-

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sence of Jehovah: but the former alone was terrified. "When the flame went up toward heaven from off the altar, the angel of the Lord ascended in the flame of the altar, and Manoah and his wife looked on it, and fell on their faces to the ground. And Manoah said unto his wife, we shall surely die, because we have seen God. But his wife said unto him, if the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would, as at this time, have told us such things as these."

God, the God and Father of our Lord Jesus Christ, still manifests himself to his people, as of old, in the flame. Affliction rends the veil that hides his presence from us, and shews him very near, whom perchance we little thought of. In such an hour, thrice blessed are they who are not moved by those afflictions, who read God's purposes of mercy, in those manifestations, which, to others, bring only anguish and dismay: to whom, the handwriting on the wall, troubling the thoughts and making the knees to smite together, gives but tidings of deliverance, and a loosing of the shackles of bondage; who speak to their brethren on this wise—"if we be without chastisement whereof all are partakers, then are we bastards and not sons;" for if we endure chastening, God dealeth with us as with sons: he chastens us for our profit, that we may be partakers of his holiness.

This was the spirit in which Manoah's wife remonstrated with her faint-hearted husband, and drew hope and comfort from circumstances which overwhelmed him with dismay; and it is in this spirit that every daughter of the christian covenant should

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strive to be truly a help-mate in time of trial. It is the pure in heart, we are told, who shall see God. Is this beatific vision wholly reserved for that period when this mortal shall have put on immortality? We think not. The Apostle speaks of "things which eye hath not seen nor ear heard," but which are nevertheless "revealed by the Spirit:" and he also speaks of one who "*endured* as seeing him who is invisible." This, then, was the secret of Moses' endurance: "seeing him who is invisible." They who share like precious faith, will see God in every thing, and most of all will they turn aside to see when the flame, burning but not consuming, gives token of his nearer manifestations. With a purified hope, (having respect unto the recompense of the reward) with an unworldly temper (despising treasures in Egypt) they who are called to bear and suffer much will be able also to "endure." "Sorrow in the world," and separation (for the most part) from its strifes and toils and contaminations—what discipline more likely to train us for the kingdom of righteousness and purity and peace? Who, with the gospel record in her hands, would not cheerfully embrace such a portion, and, looking off from the sorrowing and heavy laden pilgrims who walk the narrow way, to him who walked that way before them, exclaim—"behold we count them happy that endure."

LYDIA.

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## LETTERS TO A FRIEND.

### XX.

My dear Friend,

When Morogh the son of Brian was slain in the battle of Clontarf, Malachy, the deposed Monarch, took the command of the army, and also re-assumed the regal dignity of supreme Monarch of Ireland, and immediately afterwards, rallying his forces, he made a vigorous attack on the Danes at their head quarters in Dublin. During this attack the citadel was set on fire, and great part of the city destroyed.

At the beginning, Malachy met with no opposition, afterwards however, we find he had not only the Danes to contend with, but the princes of Ulster. The O'Neils of the North, joined by the Eugenians, rose up in arms against him. These he defeated in the year 1018, and drove the Eugenians 'beyond the mountain Fuad, towards the North,' 'Tar sliabh Fuait fothuaidh.' This mountain is often spoken of in the annals, but the historians seem at a loss to point out its locality. There is a northern mountain now called the Fews, probably the same.

Malachy had still to fight his way—his opponents were not confined to the northern districts, and before he subdued them, Cinsiolach, now the county of Wexford, was covered with ashes, slaughter and devastation. All throughout the kingdom, the good



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reign of Brian was succeeded by anarchy and confusion, and among all parties a deplorable comparison was drawn between the rival kings—Brian whom they had lost, and Malachy whom they had re-instated. He reigned as supreme Monarch in all thirty-four years; and closed his life, it is said, in retirement in a little island upon the lake Annin, in Meath.

From this period, though the Danish yoke was broken off, the evil effects of their demoralizing influence remained. The glory of Ireland had passed away, and they now dipped deeply into the crimes which they had formerly deprecated.

The death of Malachy put an end to the Irish Monarchy for a considerable period; no one claimed it, probably from the terror of the strife in which it would involve the contending parties. Brian's two sons, Teige and Donchad, were at variance between themselves, and in order to secure the sovereignty of Munster for himself, Donchad contrived a plot by which his brother was murdered, and he had previously effected the banishment of his nephew Turlough into Connaught. But all the means he used, and his stratagems were of no avail, in bringing about the purpose he intended. The hearts of his hitherto faithful followers were estranged from him, and they unanimously declared, that a brother's murderer should never reign over them.

Forsaken of all—cast out and destitute, Donchad fled from his country, after having been compelled to surrender the kingdom of Munster to Turlough. This young man was a favourite of the chieftains, who found in him considerable merit, and all the endowments necessary for a warlike prince and wise statesman. His own kinsman, Dermot king of Leinster,

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placed him at the head of a powerful army, and sent him to invade the territories of Donchad his uncle, over whom he obtained a victory at the foot of the Ardagh mountains in 1063.

Donchad had connected himself with the English, in a second marriage to Driella, the daughter of Earl Godwin, and sister of Harold, afterwards king of England.

According to the Saxon Chronicle, Harold took refuge in Ireland after the rebellion of Godwin and his sons, against Edward the Confessor, and remained there 'all the winter on the king's security,' by whom in the year following, he was furnished with a squadron of nine ships, by means of which Harold made a predatory excursion along the southern coast of England. It is said, that after Donchad was compelled to surrender the kingdom of Munster to his nephew Turlough, he set out on a pilgrimage to Rome, and in the following year died in the monastery of St. Stephen.

By some of the historians, Donchad is represented to have been strict in the observance of the sabbath-day. Others say, that he profaned it by the introduction of athletic games; and that the cæstus, or gloves, used by pugilists at these games, were distributed in the king's own mansion.

Turlough, king of Munster, did not assume the supreme sovereignty until after the death of Dermot, king of Leinster, by whose means he was raised to the throne.

In 1072 Dermot was killed in the battle of Obdha, in Meath. After this event, Turlough assembled his troops and marched to Dublin, the gates of which were thrown open to receive him, and the Danes with



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Godfred, their king, acknowledged him as their liege lord and sovereign. The kings of Meath, Ossory, and Connaught, did the same, and delivered hostages. In Ulster, Turlough was not so well received, and he returned from an expedition there with the loss of part of his army, instead of obtaining hostages.

He returned to Dublin, from whence having expelled Godfred, he placed his own son Murkertach, or Murchad on the throne. This prince was the first Irish king of the Danes, whose power was now irretrievably crushed. By frequent intermarriages, the Irish and Danes had so blended themselves, that the inhabitants of Dublin were called Dano-Irish. Even Brian Boiromhe had entered into this connection, by taking for his third wife the widow of a Danish prince, and she was the mother of Sitric the Dane, and king of Dublin, and also of Donchad the son of Brian king of Ireland.

During the reign of Turlough in Ireland, William Rufus was king of England, by whom an application was made to Turlough a short time previous to his decease, for timber from the Irish forests to roof the palace then being erected at Westminster.

In Hanmer's Chronicle of Ireland we find the following statement: "The fair green, or commune, now called Ostmontowne greene: was all wood, and hee that diggeth at this day to any depth, shall find the ground full of great rootes. From thence, Anno 1098, King William Rufus, by license of Murchard, had that frame which made up the roofe of Westminster Hall, where no English spider webbeth or breedeth to this day."

Strange, and incredible legends were circulated

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respecting the death of Turlough, which took place in the 77th year of his age and the 22nd of his reign, after a lingering illness at Kincora the royal palace. There is no record left of the regrets of his own people, or of the esteem in which he was held by them, but we have the testimony of foreigners to his being a prince of considerable note. Gregory the 7th addressed him in a letter, under the title of "The illustrious king of Ireland." Dr. Lanigan in his Ecclesiastical History says, "This letter is much in the style of several others which Gregory wrote to various kings, princes, &c., for the purpose of claiming not only a spiritual, but likewise a temporal and political superiority over all the kingdoms and principalities of Europe."

Lanfranc, the learned Archbishop of Canterbury wrote to Turlough, and thus addresses him "To the magnificent king of Hibernia Tirdelvac;" and begins "That God was mercifully disposed towards the people of Ireland, when he gave your Excellency royal power over that land, every intelligent observer must perceive. For, so much hath my brother fellow-bishop Patrick reported to me, concerning your pious humility towards the good, your severe justice on the wicked, and the discreet equity of your dealings with all mankind, that though it has never been my good fortune to see you, I yet love you as if I had." This flattering preface is followed by complaints of the demoralized state into which the nation had sunk. The English primate laments, "that in Ireland, men without any canonical reason, desert their lawful wifes and take others, without any regard to the prohibited degrees of consanguinity; sometimes even marrying women who had, in like manner

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been deserted by their husbands. Secondly. That Bishops were consecrated by one bishop. Thirdly. That infants were baptized without consecrated chrism. Fourthly. That holy orders were given by bishops for money."

During the reign of Turlough in 1078, some fugitive princes from Wales took refuge in Ireland, where they were hospitably entertained, and by means of the prince or princes of Ulster, one of them, Gryffyth ap Conan, was restored to his dominions, and took with him a number of Irish bards and harpers to improve his countrymen in their taste for music. After the death of Turlough, Ireland again became a scene of contention. His three sons, Tiege, Murkertach and Dermot, reigned for a few months in Munster, divided between them into three principalities, but this did not content them. Before the expiration of the first year, Tiege died "in the bed of his father at Kincora," and his two brothers contended sharply for the sovereignty. This lasted some years, and ended in the banishment of Dermot in 1086, and in the acquisition of the sovereignty to his elder brother, who did not however enjoy the peaceable possession of it. He had many opponents, the most powerful of whom was the head of the royal Hy-Niell race, Dumnal McLochlin, prince of Alichia, under the pretence of espousing the cause of Dermot, and restoring to him the kingdom of Munster. Dumnal, in conjunction with the king of Connaught took the field, and the usual effects of such conflicts ensued, the fertile plains of Munster were laid waste, Limerick burned, Imleach-Ibar, the castle of Achad and Loch Gar destroyed, and Brian Boirumhe's beloved dwelling place, Kincora, on the embellishment of which he

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had expended much labour and riches, was levelled by a total, irrevocable overthrow. This celebrated palace or fortress, is thus noticed by Seward, "Cancora, a rath or castle, near Killaloe, in the county of Clare, province of Munster. The only remains now visible of this ancient royal palace are the ramparts and fosse of the rath." We find the name spelled in three different ways, Kincora, Ceancora, Cancora.

Murkertack, in sailing up the Shannon with a numerous fleet of boats, with a savage barbarity, laid waste the churches and isles along the shores of the lakes.

At length the contending princes came to an agreement to divide the sovereignty. The southern half, called Leath Mogh, to remain subject to Murkertach: and the northern, called Leath Cuinn, to be under the dominion of O'Lochlin. Several princes present on this occasion, delivered hostages to O'Lochlin in token of submission and fealty. Soon after, the Irish record states a like submission from the Hy-Niells to the race of Brian.

These internal feuds, each contending for the supremacy, lasted about twenty-eight years.

Murkertack also delivered hostages to O'Lochlin, but his animosity towards him was no way diminished. Twenty years after the demolition of Kincora, instigated by revenge, Murkertach led on his troops through Ulster to Inishowen, the peninsula, where the royal palace of the Hy-Niells stood. This celebrated fortress, called Aileach, or the Eagle's nest, was situated in the county Donegal, on the summit of a small mountain on the southern side of the shore of Lough Swilly. Remains of it may still be seen. It is called Grianan of Aileach, and is

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thus described in the ORDNANCE SURVEY of LONDONDERRY. "Be this as it may, the notices of Aileach preserved in the authentic annals, and historical poems, as well as the lives of saints, and genealogical tracts, show that it was the seat of the kings of the northern portion of Ireland, as Tara was of the southern, from a period considerably antecedent to the introduction of christianity down to the close of the twelfth century."

Murkertach is said to have razed this structure to the ground, and devastated all the churches within its vicinity. He gave orders to his soldiers, that not a missile stone should be left in the palace of Aileach; and furthermore he ordered that all should be conveyed to Limerick, from which circumstance a distich of those times is found. "Let not the congregations of saints hear what has reached the ears of the congregations of warriors, that all the stones of Alichia were heaped on the pack-horses of the angry king." In 1099, a matrimonial alliance was formed between the Norwegian king Magnus and Muckertach. The former had planned the conquest of Ireland in addition to that which he had already effected of the Hebrides and the Isle of Man. Having made his son Sigurd, king of the Isles, he contracted him in marriage to the daughter of Muckertach. At this time, a matrimonial alliance, and an alliance in arms were generally included. This event is recorded by the Welch Chronicler Caradoc. "Magnus returning to the Isle of Man, which he had got by conquest, built there three castles, and then sent to Ireland to have the daughter of Muckart to his son, which being obtained, he created him king of Man." Ad ann. 1100.

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In the chronicle of the same year is added, "Arnulf, Earl of Pembroke, sent Gerald, his stewart to Muckart, king of Ireland, desiring his daughter in marriage, which was easily granted." Such applications as these manifest the high estimation in which the Irish monarch was held by the neighbouring princes. Arnulf de Montgomery was at this time collecting forces in Wales to aid his brother Robert de Belseme, Earl of Shrewsbury, in the rebellion against Henry I. From thence he is said to have passed over to Ireland, and not only obtained the lady in marriage, but the supplies he asked for to maintain the rebellion.

In 1102, Magnus effected a landing in Ireland, and though well received by the Monarch, who made him many rare and valuable presents, he was not by the natives. When he afterwards invaded their country with a fleet of fifteen ships, they contrived to draw him, with some of his men into an ambuscade, and surrounded him in such numbers as to render a retreat to his ships impossible. In the engagement which took place he was killed—and was buried at Down in St. Patrick's Church.

In the contests between the rival kings Muckertach and Mac-Lochlin, the former was defeated, the royal pavilion carried off with stores of pearls* and other costly treasure.

In 1114, Murkertach was seized with some des-

* Pearls of great value have been found in the lake of Killarney. In the *Philosophical Transactions*, the following statement of pearls found there is made by one of its writers. "I myself saw one pearl bought for 50 shillings, that was valued at £40. A miller took out a pearl which he sold for £10, to one who sold it to the late Lady Glenanly for £30, with whom I saw it in a necklace. She refused £80 for it from the late Duchess of Ormond."

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parate malady, which incapacitated him for government. His brother Dermot at first assumed it, but the following year the kingdom of Munster was acceded to him by Murkertach, who retired to the monastry of Lismore where he died in 1119, and was buried in the Church of Killaloe, to which he had been a munificent benefactor.

His great antagonist Dumnal Mac-Lochlin survived him, but two years. After the death of both, competitors for the Monarchy again involved the country in anarchy and confusion. At one time we find Conner O'Brian acknowledged as supreme monarch, and some years afterwards dispossessed by his rival, Tordelvac O'Conner, king of Connaught: whose success is attributed to the desertion of the Eugenians from the standard of the O'Brians, and headed by their two princes, they arranged themselves on the side of the opposite party. This they did in consequence of a separation between this sept, and that of the Dalcassians. During the engagement which took place on this occasion the chief of the Dalcassian nobility were slain, and also the king of Thomond with 7,000 of the Mononian troops. It is said of the Dalcassian tribe that their bravery effected their destruction, it being their unflinching maxim, never to ask quarter from an enemy, nor ever to retire from the field. This they adhered to, and were cut off.

None now remained to dispute the government of Munster with Tordelvac, which he divided into two principalities and bestowed them upon the two treacherous Eugenian princes who had deserted their own leige lord.

Although there was no chieftain in Munster capa-

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ble of resisting the increasing power of the monarch, Ulster sent out against him a formidable competitor. Murtogh O'Lochlin, sometime styled, O'Niell, was king of Tyrone and chief ruler of the whole province, being the head of the Hy-Niells. This prince, determined on restraining the pride and dominion of Tordelvac, espoused the cause of the king of Munster, whom he graciously received at his court and engaged all the principalities of Ulster to unite with him in order to reinstate the deposed and exiled Turlogh O'Brian, on the throne of Munster.

This he effected after an easy victory over Tordelvac on their first rencontre when marching through Meath at the head of his troops. Thus commenced a war which was vigorously prosecuted both by sea and land.

O'Lochlin hired and purchased ships from Albany, the Hebrides and the Isle of Man. Tordelvac contented himself with such as he obtained from Umalia, Conmacnamava and Tyrawley, and with this native fleet, which he had been accustomed to in the Connaught seas, he triumphed over and dispersed the transmarine ships of his opponent, after having despoiled the peninsula of Inishowen, and laid waste the coasts of Tyrconnel.

Tordelvac, sometimes called the Great, had a friend and ally, Tiernan O'Ruarc, the Lord of Breffney, to whom about the year 1153, he rendered assistance in an affair which afterwards involved events of immense importance to Ireland, though in general but slightly noticed.

Dermot Mac-Murchad, king of Leinster, at the commencement of his career, committed an act of barbarity which drew upon himself universal detes-

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tation. He treacherously seized seventeen of the principal nobles of Leinster, some of whom, he caused to be put to death and the rest to be blinded.

But his offence against the Prince of Breffney * is that to which we have already alluded. In his youth Dermot loved a lady named Dervorgilla, who afterwards married O'Ruarc. The husband and lover had been at variance long before this event, and the latter, instigated by revenge, contrived to carry off the wife of his hated rival with her dowry and jewels. All were however retaken by means of the succour afforded O'Ruarc by Tordelvac, his ally, and Dervorgilla was placed under the care of her relatives in Meath.

A short time previous to his death, Tordelvac received hostages from the king of North Munster in acknowledgment of his sovereignty. In his will, he bequeathed all his precious jewels, his vessels of gold and silver, his horses, his flocks, his bow and quiver, 65 ounces of gold and 60 marks of silver, and all that he had, except his sword, his shield and drinking cup, to be distributed among different churches. He ordered his body to be buried in the great church of Clonmacnoise.

Roderic O'Conner succeeded his father Tordelvac in the throne of Connaught, but to reign over a single province could not satisfy his ambitious views. He aspired to the sovereignty, but found a formidable adversary and competitor in Murtogh O'Lochlin the king of Ulster. He also aspired to the monarchy, and obtained it with but slight opposition. This prince, being a friend to religion, promoted the in-

* Breffney is a territory in the Eastern part of Connaught.

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terests of the church; and during his reign, synods were held at different places.

In 1157, the church at Mellifont near Drogheda was consecrated by *Gilla* Mac Lieg* the primate. The monarch himself, with a numerous body of clergy; provincial kings and nobles witnessed the ceremony.

Before the breaking up of the convocation, the monarch made offerings and gifts to the church at Mellifont, 140 oxen, or cows, 60 ounces of gold, and a town land near Drogheda, called Finnavair of the daughters. Also, Carrol, prince of Oriel presented 60 ounces of gold, and the name of Dervorgilla, the disgraced wife of the prince of Breffney, appears among those who presented gifts. Her offerings were 60 ounces of gold with ornaments, &c.

This year 1157, Roderic collected a fleet on the Shannon, stated by the annalists, "such as, for the number and size of the ships, had never until that day been seen."

After four years the conflict terminated in O'Lochlin's formally acceding to Roderic the fifth part of the kingdom, which was his own province of Connaught, and receiving hostages from him. On the same occasion, upon the submission of Dermot, king of Leinster, he yielded to him his former possessions and after this treaty O'Lochlin became the undisputed Monarch of Erin. War however seems to have been her element and soon broke out again. The chieftains of Ulster rebelled against their lawful king with Eochad at their head. But this insurrection was soon quelled, and the Ulidian Nobles

* This Irish name is translated Gelasius.

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brought into subjection. The lapse of time which these events occupied were four years, some atrociously cruel acts of revenge against Eochad and three of his adherents are recorded of O'Lochlin, better not narrated, but they brought about his own downfall. A treaty of peace had been violated by these acts which roused the indignation of the prince of Orgial, one of its guarantees, and joined to the forces of his own principality, were those of Hy-Brien and Conmacne. He encountered O'Lochlin in a wild tract, near Lough Neagh, and having defeated him in battle, he was found among the slain, which were the flower of his nobility.

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## EXPOSITORY REMARKS ON GENESIS.

### CHAPTER III.

VERSE 14—19.—"*And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and for years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.*" The work of another day is presented to our notice, and we perceive the Creator still occupied in preparing for the creatures he is about to form; but now we observe expressions used in connection with the creations of the fourth day, which indicate that some at least of the future inhabitants of the earth would possess a nature not merely physical and animal, but also intellectual; for as on the third day, the divine Creator made provision for the supply of the animal life of future living creatures, we now find him declaring that the appointed office of the newly created lights of heaven should not be merely to give a concentrated light upon the earth,

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(for light had been created before) verse 3, but that these lights should be "for signs and for seasons, and for days and years;" in other words, that they had another and altogether different work assigned them, a work of an intellectual kind, and therefore one which had a necessary reference to some beings who should be possessed of intellectual faculties. And that it was so will evidently appear to be the case, if we consider the import of the words,—"And they shall be for signs and for seasons, and for days and years." For, to whom should these heavenly orbs be for signs, to whom for seasons, for days and years, if not to beings who should be capable of understanding their nature, and of ascertaining their movements, who should moreover, by the aid of the celestial mechanism of the heavens learn also to keep the records of their own time state? To this view of the matter we may also add that a moral and spiritual capability, although not distinctly implied in the text, would necessarily accompany the intellectual power, which the Lord was about to confer upon the being for whose use He was creating the lights of heaven. And if so, in the words of our text, paraphased, we may hear the divine Creator saying, "Let there be lights in the firmament of heaven, to give light upon the earth; and let them be for signs and for seasons, for days and years." For the human creature I am about to form will have powers and tastes far different from those of the inferior orders of living creatures, to whom he will be assimilated in his physical nature and animal life. The man I am about to create will have indeed a body of flesh and blood, quickened by the same laws of life which will animate other breathing living creatures; but he

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will also possess a mind capable of the highest intellectual occupations. To him it will be given to investigate my works of creation, which he will look upon with a curious, understanding eye. He will look upon the earth, which he will see to be full of my goodness, (Psalm xxxiii. 5;) but it is chiefly in the heavens that he will recognise the glory of my creative power, and the extent of my creative wisdom. Psalm viii. 1, 3, 4. The heavenly lights shall be to him "for signs;" for signs by which my eternal power and Godhead shall be known, so that he will be without excuse if he ceases to acknowledge me as God. Rom. i. 19, 20. And these lights shall be "for seasons and for years." For the man I am about to form has an eventful course to run, and by the aid of these heavenly orbs, he will calculate the periods of his earthly history, until these orbs themselves shall be extinguished, time exist no longer, and the last day arrive, when the mortal shall put on immortality, the corruptible put on incorruption, and the sight of these material heavens become exchanged, for the pure contemplation of my uncreated glory.'

VERSE 20—25.—"*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the*



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*living creature after his kind, cattle and creeping thing and beast of the earth after his kind; and it was so. And God made the beast of the earth, and cattle after their kind, and every thing that creepeth on the earth after his kind, and God saw that it was good.*" Upon the fifth and sixth days the Lord proceeded to create the breathing, living creatures for whom he had already prepared food upon the earth. And now the world assumed a new appearance, being full of animated life. Beasts of various forms and natures, and birds of equal variety appear upon the earth and in the air, whilst the sea is replenished with its peculiar inhabitants, and the insect tribes add completeness to the moving, living scene. But a question immediately arises in connexion with the first appearance of the animal creation, and we naturally ask,—as the Creator pronounced all to be "good," and gave his blessing to all, and commanded that all should increase and multiply, are we to believe that the different orders of utterly untractable wild beasts, made apparently, only to be taken and destroyed, (2 Peter ii. 12.)—that the fierce birds of prey, cruel monsters of the deep, deadly reptiles, and destructive insects, such as now infest the earth, and with all of whom he wages a war of extirpation,—that these all composed a part of that first animal creation, pronounced good, and very good, by the Creator? No doubt the merely philosophic naturalist will smile at the idea of an after-creation of malignant and purely mischievous animals subsequent upon the fall of man; for he does not acknowledge such a fall he knows of no such event; but the believer in scripture, after an examination of such of its statements as tend to throw light upon the point, will inevitably

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come to the conclusion, that God does not pronounce ravenous beasts, and venomous reptiles, and destructive insects, to be good, but evil, (Ezek. xxxiv. 25; Isaiah xxxv. 9.) and consequently, that these noxious creatures were not amongst the forms of animal life that received his blessing, and his command to increase and multiply, to fill the earth, and air, and seas. And in order to prove this point to the believer in the inspiration of scripture, we have only to point out to his notice the manner in which the scripture speaks of the different orders of hurtful living creatures. They are always described as the executioners of the wrath of God upon guilty man, (Lev. xxvi. 22; 2 Kings xxvii. 25; Jer. v. 6; Ezek. xi. 15, 21;) and their evil nature is constantly referred to as affording a lively image of the bad passions of the human heart. The wickedness of evil spirits also, and the malignant power of the devil, is pourtrayed in scripture from the ideas suggested by devouring beasts and poisonous reptiles. We must then believe that some great spiritual truth, even that the fact of man's apostacy from God is connected with the present existence of these mischievous creatures, to whom we must refuse a place (at least with their present hateful qualities) in the first creation of God. Whether they were originally created with natures altogether different from what they now possess, or whether they were an after-produce of the earth when it became cursed for man's sake, (Gen. iii. 17, 18;) we know not, for we are without any precise information on the subject. As we know however, that thorns and thistles and noxious weeds were produced after the fall of man, may we not also infer that to these noxious forms



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of vegetable life, now for the first time appearing, other mischievous forms of animal life were superadded. There is nothing improbable or unreasonable in the supposition; but on the other hand it is also credible, that whilst the forms of certain orders of living creatures might possibly remain the same, their natures might be changed, just as we may suppose it possible that a plant at present poisonous might not always have been so. Instead of the man who was originally created in the moral image and likeness of God, we too often now behold a species of monster, a being deformed in body and in mind, and in the same way animals and plants may have become changed in their qualities, if not altogether in their forms. But, however this may be, the fact is at least indisputable that many of them are now evil, and that as such they could have had no place in that first creation of God, which he himself pronounced to be "good." We may add also in connexion with the view that has been taken of the noncreation at the first of beasts and birds of prey, such as we now behold them; that no provision was originally made for the sustenance of animal life except that of the fruit-tree and green herb. "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life," says God, "I have given every green herb for meat." All were to derive nourishment from the juicy plant. Its moisture was to suffice, nor was "the blood which is the life" of one order of living creatures necessary to support the life of another order of living creatures: (verse 30,) Where then were the carnivorous animals to whom the sustenance of flesh is now necessary? Either they did

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not exist, or the lion once ate straw like the ox. Is. xi. 7.

VERSE 26.—"*And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*" Before we proceed to consider the last and most illustrious work of the sixth day's creation, that of the creature man, instructed by the sacred text, we must first observe *how* this last and highest work was achieved, for evidently a different mode of procedure took place. On former occasions, when entering upon an act of creation, the Lord performed all by the simple utterance of a word. But it was not so when he would form his creature man. He does not speak as heretofore, but uses altogether a different form of words, expressive of a remarkable diversity in his mode of operation. And first we perceive God to be sitting as it were in council, consulting and proposing as to what is next to be done. "Let *us* make man," says God, "in *our* image, after *our* likeness,"—"Let *us*:"—Who then compose the members of the heavenly council? for *all* it seems *create*, and *have the same image and likeness.* But rather, first, who is the speaker? for the answer to this question will help us to solve the other. The speaker indicated in our English bible, is, as we read in our text, God; but we have before seen, when considering the import of the word God, (see comment on verse 1,) that the word is in the Hebrew, Gods, in the plural, and not God, in the singular, and that it is expressive of a plurality of persons in the Godhead, so that we now discern in our text, that it is the sacred Trinity who

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composed the divine council, and who simultaneously make known their purpose in regard to the creation of a being in their own likeness. It is indeed true, as before observed, (comment on verse 1,) that all the divine persons of the Godhead combined in every previous work of creation, for in the word God, the idea of Father, Son, and Holy Ghost, is included, but they did not so evidently combine, they did not so evidently take counsel together, and issue their decree conjointly, till man was about to be created. And what does this admission into the divine council-chamber teach us? Not only the doctrine of the nature of the Godhead as subsisting in a plurality of divine persons, but also the high honor done to man, who was the subject of such a heavenly conference. The existence of our God, as Father, Son, and Holy Ghost, is disclosed to us, and then man's great prerogative, who should bear the image of all and each of his Creators. (For the use of this word in the plural, see Eccl. xii. 1, where the word Creator will be found in the Hebrew Creators.)

VERSE 27.—*So God created man in his own image: in the image of God created he him; male and female created he them.* We now read, that the last work of the creation was achieved, and man and woman formed in the likeness of God. The divine purpose did not prove abortive, but there was a fulfilment, as there ever is, of that which was spoken by the Lord. But no mention is made here of the bodily formation of the first man, or of his assimilation to the rest of the animal creation in the circumstances of his physical life. An account of Adam's formation from the dust of the earth, and of Eve's subsequent bodily creation, are given us a little farther on in the narrative;

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but from the circumstance of those facts being here omitted, we must conclude that it was the intention of the sacred historian to make prominent the ennobling fact of man's creation in the spiritual likeness of his God. Nor should we omit to notice the plan adopted in the sacred text, as though it were unimportant. It is indeed deeply significant, for by it our inspired teacher is as it were saying to us, "I make no mention of Adam's earthly body and animal life, in the same part of my narrative in which I speak of his creation in God's image, for it is with this glorious fact that I would have you first and chiefly conversant." Man, alas, has for the most part forgotten his high original. His soul cleaves to that dust out of which his body was created; he knows of no life save the earthly one, of no destiny beyond that of the inferior creatures. "His god is his belly," and he says, "Let us eat and drink, for tomorrow we die." Be admonished then of the fact of your having originally possessed a nature reflecting the likeness of your Creator; and although that glorious image has been grievously defaced, if not altogether destroyed by sin, be it your high endeavour to recover the lost likeness, your unremitting labour to be renewed in the spirit of your mind, to become created anew according to the image of God in righteousness and true holiness. Eph. iv. 23, 24.

That it was the purpose of the sacred historian to suggest to the mind of the reader, some such train of thought as the one that has been imagined, we may properly infer, although out text provides us with no exact definition of the meaning of the terms, "image and likeness of God." It is indeed by the study of other parts of scripture, that we discover accu-

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rately what those terms imply, but at the same time, we may even here perceive, at least in a degree, how man was to be conformed to the likeness of his maker, from the circumstance of the decree having been issued, "Let him have dominion." For in the authority delegated to him, an authority which was not assigned to any other order of creatures, do we not at once discern, that in regard to his office, man was assimilated to "the only Potentate," "the King of kings and Lord of lords," and that in order to exercise dominion, his human nature must have been endowed with qualities, analogous to certain qualities of a like kind in the nature of God, even to those divine attributes by means of which God carries on the government of the universe. Truly man's allotted territory was a small one, his government that of one little world, a world which is but as a speck in God's universe. But to rule even this small world aright, powers were needed, intellectual capabilities and moral virtues, the same in kind with those possessed by "the great King." God is "the all-wise" Ruler of the universe. If he were not so, he could not carry on such an administration. Man also needs *wisdom*, to exercise fitly the dominion which God assigned him, and this wisdom he inherits in virtue of his creation in God's likeness. And righteousness and judgment are the establishment of God's throne. Psalm xcvii. 2. Then the earthly king must also possess these, that his throne too may be established. Psalm xxv. 5. We read also in regard to the divine administration, that "all the paths of the Lord are mercy and truth." Man, then as a king, needs also to be merciful, and truth must be the girdle of his loins; and this righteousness, this mercy, and this

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truth, were all secured to him by his being created in the likeness of God.

A slight attempt has been made to shew how man was originally conformed to the image of his Maker, by his possessing intellectual and moral capabilities for exercising dominion; and it might be shewn in what other respects the human nature was assimilated to the divine, by ascertaining what the nature of God is, as it is delineated in the scripture; and then by supposing man to have possessed at his creation, a measure, a degree of that same divine nature.

Two other methods also remain to us of ascertaining what might be the upright and holy nature of Adam at his first creation. And the first of these methods is this:—We study the hearts and lives of the renewed people of God, such as they are pourtrayed in scripture, and in authentic biographies; the most perfect specimens also of human nature, that it falls to our lot to behold, and we say, such was Adam at his creation, only incomparably more holy and righteous, and good, and wise, inasmuch as at the first he was without sin, and sin now cleaves to the regenerate, mixing itself up with all their best thoughts, and words, and works. The second method is this:—We look at the man Christ Jesus, and say, such an one was the first man; adding, in his measure, in his degree, for Adam was but "a figure of him that was to come." Rom. v. 14. Adam possessed the high dignity of being the Son of God by creation. Luke iii. 38. Christ was the uncreated Son, and only-begotten of the Father; and he could say, which Adam could not, "I and my Father are one," "my Father worketh hitherto and I work." Adam

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might properly affirm of himself: I am created in God's image, and am his vicegerent on the earth, which he also made for me, and which he has assigned me as the sphere of my dominion; but of "the second Adam," we read that he is "the express image of God's person;" that "he thought it no robbery to be equal with God;" that for him, as well as by him, all things were created, and that he is "the head of all principality and power," his dominion comprising in its extent the whole universe of God.

Having ascertained how we may best form an idea of the nature of man's original likeness to his Creator, it will be well to pause a moment, to consider also in what respects man was necessarily and essentially *unlike* his Creator; for it is most certain, that although man was really, as we read, created in the likeness of God; there were yet points of entire dissimilarity between Adam and his Maker, points of dissimilarity which may properly be termed essential and necessary, as they arise out of the different conditions of Creator and creature. Now of God we read, that "with him is no variableness neither shadow of turning;" that he changes not, *because he is the Lord;* also that "he cannot be tempted with evil." And here we are at once admonished of the existence of attributes on the part of the Creator, to which the creature cannot with any propriety lay claim. The creature may possess a degree, a measure of the divine holiness and righteousness, and wisdom, and goodness; but he cannot possess immutability, which is evidently an attribute of the divine nature not admitting of degrees. To affirm of any creature that he is immutable, is to make him equal with God, of whom alone it can be said, that he

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changes not. In like manner, as the creature, for the very reason that he is a creature, is liable to mutability, so also he is liable to be tempted of evil. And here we discover a vast, a radical difference between God and the creature. God is inaccessible to change, he is inaccessible to evil; but not so the creature. However holy he may be, however righteous, however wise and good, he may yet be overcome of evil, he may fall from his first righteousness, and all for the simple reason, that he is but a creature, and therefore mutable. And in considering the subject of man's original creation in the likeness of God, it is important that we should bear in mind the creature's necessary liability to fluctuation and decay; lest when we discover that man speedily lost the image of his God, we should be unreasonably surprised, and ask, not without a feeling of unbelief, "from whence so strange an occurrence?" Truly there was nothing strange in such an event, which we must rather suppose might naturally arise, but for the preventing grace of God put forth to avert such an issue. For to suppose that man could perpetuate himself in his first holy state, by the power of his own free-will, and to remain, thanks to his own righteousness and faithfulness, immutable, is to ascribe an undue power and glory to the creature. It is to suppose a case, which fundamentally opposes the relations of Creator and creature; a case which would confound the nature of God and the creature, between whom there must ever be an immeasurable, an infinite distance.

In connexion with our present highly interesting and important subject, and before quitting it altogether, it may not be improper to observe, that the

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word which is translated *image* in our bible, means *shadow* as well as image, that which is obscurely delineated or faintly represented, so that the idea becomes greatly enfeebled although not entirely changed; and that a question therefore presents itself, as to the precise meaning of the word, as it is used in our text, and we are led to enquire, whether we may not err by ascribing to man a greater degree of perfection at his first creation than he really possessed. We find also that the meaning of the word translated "likeness," is rendered more faint in the Hebrew by a prefixed preposition, which signifies "*according to*," or, "*in some agreement with*." From which words of varied and weakened import, taken in connexion with St. Paul's reference to man's original creation, (1 Cor. xv. 45—47.) we may properly reiterate to ourselves the caution not to exaggerate the excellence and glory of the first man. That he was created upright, that is, without sin, we know upon the warrant of scripture, (Ecc. vii. 29.) and that his nature was greatly ennobled by a true resemblance, however faint, to the image of God, we are not permitted to doubt; but still the context and subsequent history of man, admonish us of his exceeding frailty. And when we actually find that the paradisaical life of the first man was like "a dream," and his first prosperity but as "a vain shew," and then discover that the same word is in the Hebrew tongue, both *image, shadow, dream*, and even *mere phantasm*, we cannot but see a deep and solemn truth contained in the use of the word *image* (in the Hebrew '*tzlm*') as applied to Adam at his first creation; and from that first man, that shadowy fleeting image of God, (which shadowy image, much deteriorated

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and defaced by sin, we his children also bear,) we willingly turn to the contemplation of the second man, the Lord from heaven, whose perfect likeness to God we believe we shall also hereafter bear, if now renewed by his Spirit; saying with the Apostle, "as we have borne the image of the earthy, we shall also bear the image of the heavenly," (1 Cor. xv. 49.) and with the Psalmist, "I shall be satisfied when I awake, with thy likeness." Psalm xvii. 15.

[We think the wording of the fourth commandment is conclusive against our excellent friend's hypothesis of an after-creation. Exod. xx. 11. No doubt, those tribes of animals fierce and dangerous to man and to each other, were created harmless, useful and good. We are not told that in the day of millennial peace and blessedness the lion, the wolf, the asp, the cockatrice shall become extinct; but that they shall cease to be objects of terror, even to a sucking child. Man himself did not, so far as we can judge, become carnivorous till after the deluge: when the green herb was allotted to beast, fowl, and insect, to him God gave for meat every herb bearing seed, and every tree yielding fruit. It was through man's transgression that "the creature was made subject to vanity," in all its hurtful forms.—Ed.]

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## SIGNS OF THE TIMES.

IT was remarked lately by one, as eminent for eloquence and talent, as for zeal and piety, that authentic history is but another name for God's works among men; and deeply does the prayerful, and at the same time intelligent, student of the records of bye-gone ages, acknowledge the truth of this remark. To him the casting down of one kingdom, and the setting up of another—the mighty battles, which have decided the fate of nations—the treachery, which has discovered the darkly-contrived plot, or the open violence which has cut down the tyrant in his strength, the politician in his wisdom, and the warrior in his conquests, is not a mere account of the fearful workings of men's passions stirred up one against the other, and struggling together with no other aim than the gratification of their own private feelings of ambition, hatred, or revenge. *He* sees far deeper into those events which are passed over by so *many;* thought over with mingled sensations of wonder, admiration and horror by *some;* but, alas! *prayed* over by how FEW. He sees in all, the mighty working of *his* hand who putteth down one kingdom and setteth up another; who maketh use of men as his instruments of judgment or mercy to the rebelling nations of the earth; who alone can still the tumult of the battle, and the madness of the people; who can throw around his chosen ones such an in-

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vulnerable shield of safety that no arrow, how skillfully aimed soever, will be able to strike him, no sword will be sharp enough to pierce him; but who will trample down the proud as the dust under his feet, and render vain the armour in which he trusted.

Farther still do the meditations of the prayerful reader carry him, and forcibly is the truth conveyed to his mind, that all these dealings of God towards men tend to the glory of his holy name, who hath made all things for himself, yea, even the wicked for the day of evil; and the pages of revealed truth tell him *when* his name shall be completely glorified in heaven, earth, and hell; even when the kingdom of Jesus shall be fully established, and all things subdued unto him: "the Son also himself shall be subject unto him that put all things under him, that God may be all in all." But shall past events instruct him in the ultimate object of God in all his dealings amongst men, and will those which are daily taking place around us, and which come under our own immediate observation, teach him nothing? Not so. His eye glances not heedlessly over the leaves which convey to him the intelligence of *present* national movements, political schemes, or the more quiet, but not less important events of private life. In the highest monarch who rules a kingdom, to the weakest child who learns obedience under a parent's watchful and loving care; he sees the hand of God still working unceasingly towards the attainment of one great end. But as the past, so does the record of present events, remain unheeded by the giddy multitude; still does the worldly man see nought else in it than the ceaseless efforts of the sovereign to extend his dominions, the ambitious to gratify his

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desire after honor and renown, and men of all ranks and station to accomplish their own several purposes. How has the attention of both church and state been arrested lately by the wonderful movement in favour of God's ancient people. The liberal and truly Christian manner in which the king of Prussia has come forward in behalf of the bishop, but a few weeks past consecrated, and sent out to the Holy City, has not failed to attract the notice, not only of those who love the Lord Jesus, but also of those who know nothing of the power of his name. And whilst the latter endeavour to account for it as proceeding from motives of worldly policy alone; the former gratefully acknowledge it as the work of HIS holy Spirit, who hath the hearts of kings in his rule and governance, and turneth them which ever way he seeth fit. Surely the events which are daily and hourly taking place around us, in every city of our own country, in every nation of the civilized and uncivilized regions of the world, are fraught with interest to us all; each one seems to say to us as audibly as John the Baptist did to the Jews of old, "Make straight in the desert a highway for your God;" each one seems to proclaim in accents of deep and solemn earnestness, "Behold the Bridegroom cometh."

Some years have now passed away since the attention of the church was turned anew to the second coming of the Lord, and to all the interesting circumstances connected with it, to both Jew and Gentile. Blessed be God, the warning cry was not raised in vain, and able pens, and eloquent tongues, have alike been actively and successfully employed in arousing the slumbering virgins to prepare to meet

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their God; and truly wonderful has been the change effected in the church of Christ since the lifting up of that voice which reminded her that she had too long been silent on that glorious truth, instead of setting it forth before her members as a motive for continual watchfulness, patient waiting, and purest consolation. With that hope set before them, how many a heart was animated, how many failing energies seemed to awake to new life; far and wide was heard the sound "Behold he cometh in clouds, and every eye shall see him," and deep and fervent was the prayer "even so, come, Lord Jesus."

But the first excitement of our feelings is over, and the powerful and overwhelming interest which ever attaches itself to any *new* thing in the restless heart of man, is passed away; yet still does the *truth* remain the same, and each day and hour draws us nearer to the accomplishment of the wondrous event. Oh let us not then again fall into indifference, or suffer the speedy approach of the Lord's kingdom to awaken no feeling of watchfulness and prayer; but let us humbly and affectionately stir each other up to continual waiting, that we may be found of him in joy in that day. Let us remind each other of the light which broke in upon our souls when first we were brought to comprehend and receive all the glorious tidings connected with the second advent of our Lord and Saviour. A new and glorious object was presented to our contemplation, and as with awakened interest we studied the word of God; how did each page of prophecy, each promise of the Saviour, each exhortation of the Apostles, seem full of the glorious theme? And who can express the deep prostration of soul, with which we acknowledged



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how slow of heart we had hitherto been to believe what they had written, and the fervent gratitude with which we embraced the precious and elevating truth which brought, as it were, new life to our souls, and made us to understand and delight in the word of God, as we had never done before. What a field for meditation lies open before us! When we consider the promises made to the Jews, with which the prophets so richly abound, we may well wonder, and adore the unchanging love of that covenant-keeping God who for ages has preserved his chosen people, cast down despised and scattered amongst all the nations of the earth, but still standing alone as monuments of the truth of his prophecies, living lessons to the church of Christ, and finally to be honoured witnesses of *his* power, faithfulness, and love who is not a man that he should lie, neither the son of man that he should repent. The whole of the prophecies are full of the future glory of God's ancient people, and their restoration to the promised land of their inheritance; and the present state of the Jews, their anxious expectation of the coming of the Messiah, and their actual preparation for a return to the land of Judea, cannot fail to arrest the attention and awaken the interest of the church, and lead them to meditate and pray over the promises made to them in the word of God. And oh how exceeding great and precious are those promises! The scattered tribes shall be gathered together from all parts of the earth; the two nations shall be divided no more and contend no more; all their enemies shall be subdued, and their oppression ended; kings shall be their nursing fathers, and queens their nursing mothers; their land now deso-

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late, shall be as the garden of the Lord: their city, now trodden under foot of the Gentiles, rebuilt in more than its former magnificence; wonders and great miracles shall be wrought in their favour, and all nations shall call them blessed; and then, in the midst of the mighty wars and desolations that shall be upon the earth, *their* hearts who so long have rejected Jesus as their Saviour, will be brought to acknowledge that He who was born in Bethlehem was indeed the Christ that should come into the world, their Saviour and their King; and then will they be bowed down in humble penitence, and loving adoration; and at the same time in which they behold their Lord coming in his glory to *judge*, will they be led to feel that he *did* come to save, and that had not he who was despised and rejected of men borne their sins in his own body on the tree, instead of finding in him a hiding place from the storm and a covert from the tempest, they would have but experienced, in all its avenging and exterminating power, the fearful horror of that fiery indignation which shall destroy his enemies. Nor do these animating truths affect the Jews only, and open no cheering and enlivening prospects to the believing Gentile. The unerring word of our God conveys to us the blessed assurance that when the Jews are brought back, the fulness of the Gentiles shall come in. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." In the kingdom of our Lord there shall be neither Jew nor Greek, Barbarian, Scythian, bond or free, for we are all one in Christ Jesus; and what rejoicing will there be amongst all the members of Christ's body, when those first called, first chosen, shall take their ap-



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pointed place; the number of the elect be accomplished, and the Bridegroom himself appear to meet the bride, "coming down from God out of heaven," adorned for her husband in the white robes and precious jewels which he has freely bestowed upon her. Oh, most glorious, long-expected day which shall shine on all the Lord's redeemed ones, surely the first red streaks which mark thy dawning begin to appear, and the fig-tree shooteth forth her tender leaves; the times of the Gentiles seem fulfilling, the devil hath great wrath against God's church, because his time is short: signs are visible in the sun, and moon, and stars; and on the earth is distress of nations with perplexity. Oh then let us take heed to the words of our coming Lord: "When these things *begin* to come to pass, then look up and lift up your heads, for your redemption draweth nigh." "*Watch* and *pray* that ye may be accounted worthy to escape all these things that shall come to pass, and to *stand* before the Son of man."

H. J.

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## 'JEWS, TURKS, INFIDELS AND HERETICS.'

We earnestly hope that the God of Israel will ere long put it into the hearts of some who have the power, to amend this passage, which occurs in our collect for Good Friday. It is one of the remnants of Popery that we cannot too soon, or too decidedly shake off. We are all aware that our Common Prayer Book is in many respects identical with the Mass-book of Rome; having been purged of the idolatries and other anti-christian falsities engrafted by Popery on a Christian ritual; and if this insulting juxta-position in which God's ancient people are placed escaped the notice of our Reformers, it is full time that we should repair their oversight.

It is the more incumbent on us, because to this day the same prayer is retained in the Missal, and used in the services of Rome, we being the 'Heretics' so considerately herded together with Infidels and Turks, and Jews. The Popish principle is one very simple in theory, very impartial in practice: i.e. to pray for us all, and to cut all our throats, as occasion may serve. The only distinction is that we, the Heretics, being baptized, are considered as lawful subjects of St. Peter's Papal throne, and execution is done on us as rebels and traitors against our rightful sovereign: Turks and Infidels are to be extirpated for the glory of God, that the church may inherit their possessions; and the Jew ostensibly

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because his fathers did once what the Romish Priests assume to do every day, when they perform the "sacrifice" of the Mass; but really for his stern, unyielding, uncompromising hostility to idol-worship in every form. From the day of her first pagan invasion of the holy land, to this hour of her prolonged papal existence, has Rome persecuted the Jew. In every clime, in every age, under every form of her government, has she persecuted, hunted and massacred the Jew. From the sacking of Jerusalem in A.D. 70, to the outbreak of her ancient malignity at Damascus, A.D. 1840, Rome has applied her vampire tongue to suck the life-blood of the Jew.

But she prays for him —— so she does for us, and if he will cease to be a Jew and we cease to be Christians, she will gladly receive us all into her fold, and permit us to browse in safety in its poisoned pastures. We also pray for the Jew, that while he tenaciously holds the folded germ of eternal life, in his own blessed scriptures, it may blossom in his hand, and bear fruit, to gladden his heart and to nourish his soul. We pray for the Jew, but not as confounding him with the general mass of opposers of the gospel; or if we do, we have a different spirit indeed from that of Paul, who knew and respected the privileges of his race. "What advantage then hath the Jew, or what profit is there in circumcision? MUCH EVERY WAY," and again, "My brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ

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came, who is over all, God blessed for ever." Such, so tender, so respectful, so honourable to them, is the language of the Apostle Paul, speaking moreover by the Holy Ghost; while we, with such pattern before our eyes, run over the indiscriminate list of 'Jews, Turks, Infidels and Heretics.'

The phrase has become so fashionable as to be frequently, and almost unconsciously quoted, in a strain of levity quite revolting to any well-regulated mind, which, if it cannot distinguish between an Israelite and a heathen, would at least leave some barrier between a prayer and a jest. We saw, not long since, in a provincial paper, a letter from some person in the suite of the Bishop of Jerusalem, who, describing in a very jocular strain the motley assemblage collected on the landing-place at Joppa, designated them 'Jews, Turks, Infidels and Heretics.' Strong indeed must be the power of a habit that could at such a time, in such a place, and under *such* circumstances, manifest itself!

Not long since, the phrase was quoted, as breathing a peculiarly wanton insult against the house of Israel, by a writer in the "Voice of Jacob," the Jewish Newspaper, who certainly was not aware that the jesting expression which he complained of, was a prayer of the English church for the re-establishment of the house of Jacob in the inheritance of their fathers! We marked this, and resolved never again to repeat before the King of the Jews what we should be ashamed to utter in the presence of a Hebrew gentleman. We pray for the Turk, as for one who is, on many points, far nearer the truth than is generally considered; and concerning whom there are prophetic intimations that the day

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of the Lord's returning mercy to Israel shall bring life and hope to the poor Mussulman's soul: we pray for the Infidel, for all who withhold their assent from the Gospel-doctrine, as for those who are in gross darkness, and must in that darkness everlastingly perish unless the true light arise and shine upon them: we pray for the Papist as one sunk in abominable idolatries, holding a lie in his right hand, and in the belief of that lie exposed to eternal perdition; but we pray for the Jew as for our elder brother in the faith of God Creator and Preserver of the world; a friend to whom we are indebted for the only revelation of God's will to man, a chosen witness; once a dear son, a pleasant child, and still earnestly remembered by him who has chastised and afflicted him. We pray for the Jew, as for one whose fulness shall be the riches of the Gentile world, whose reception again into God's everlasting love shall be to us all "life from the dead." With regard to others, we are encouraged by knowing that "God will have all men to be saved, and to come to the knowledge of the truth," but when pleading for the Jew, our thoughts cannot contain the fulness of the glorious promises that crowd upon us: all sealed and ratified by that oft-repeated declaration, "I will bless them that bless thee." "They shall prosper that love thee." "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the whole earth."

And, blessed be God! Israel is fast rising into an importance that will compel us all to turn our eyes upon the people, and to mark the Lord's dealings with them even previous to that time when, ac-

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cording to his word, against their own will, the scorning Gentile objectors "SHALL see, and shall be ashamed for their envy of the people." Oh, in that day, *we* shall not be ashamed, who, in our own humble sphere, and according to the ability given of God, have contended for the respect due to dear Israel in the day of their calamity, and rejoiced with unspeakable joy in the bright dawn of their coming prosperity.

But God has declared that the Jew should be a "proverb and a bye-word, a hissing, a scorn and a reproach, all over the world." Yes, and He has also said, "the people that afflict them I will judge." Where did he depute you to execute upon them this predicted woe, or in any way to scorn his chosen race? and why will you not watch against using terms of reproach, that wound the heart of your brother? The Liturgy of the Hebrew people is full of lowly confessions of national sin, devout submission to the present severe dealings of the Most High; and undoubting confidence in the promises, which are pleaded in every part of their devotional service. Their principal publication too, the 'Voice of Jacob,' often referred to in these pages, besides being conducted with much ability and judgment, is one of the most gentlemanly productions extant; manly, generous, and dignified; and while we have been congregating our thousands in Exeter Hall, in behalf of the noble Gentile institutions that do honour to the church of Christ, our Hebrew brethren have assembled also, in promotion of objects highly laudable among themselves. Their Orphan Asylum, and many estimable charities, their schools, their projected College, and, last not least, a plan of rising interest and incalcula-

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ble importance, as regards extensive improvements in the mode of synagogue-worship, and a growing approximation to the divine model established in ancient times, all these have engaged their attention; and in every one of them they gain a step towards the blessed consummation of all their hopes and prayers—exceeding as it abundantly will, all that they now ask or think; "when the Redeemer shall come to Zion, and to them that turn away from transgression in Jacob."

For this Redeemer the Jew looks, as anxiously to the full as we do; but he does not believe that He has already appeared. Now we put it to our readers whether many of them have not, among their nearest and dearest connexions some one who, having been baptized in the name of Christ, and professing to belong to his church, is as destitute of saving faith in Jesus, therefore as much without any real recognition of him in his character of the Redeemer, as any incredulous Hebrew. Again we ask, in what way do they proceed, to gain over this unbelieving friend to the faith of the gospel? Do they express towards him contempt and dislike? Do they twit him with his own sins, *and those of his forefathers?* Do they make him a gazing-stock, pointing him out to every one as a person who is under the ban of God, because he does not yet believe in the Lord Jesus Christ, that he may be saved? No; such conduct could not be practised by any real Christians: the opposite extreme is more frequently approached: they are tempted even to compromise their own consistency, to avoid giving needless offence; they yield to many of his prejudices, and carefully abstain from wounding his feelings, seeking to win him to the reception of that gospel which is Love.

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Whence then, but from the instigation of the devil, comes the disrespectful, contemptuous, stand-off system pursued towards the Jew? True, the shield of his God has been withdrawn from his head; and Satan, the god of this world, has been permitted to arm his own children against him, and sorely to persecute and afflict the Jew; but where have Christians their authority for lending a hand? Is it in the example of Peter, who, addressing the very individuals by whom our Lord was rejected and slain, says, after reminding them of the fact, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." He then goes on to invite them to receive this gospel; and instead of reproach, he uses the most encouraging language possible: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in all thy seed shall all the kindreds of the earth be blessed."

Paul, instead of attributing the stumbling of Israel to the crucifixion of the Lord, says it is because, "They, going about to establish their own righteousness, have not submitted to the righteousness of God." They do not feel their need of a Saviour from sin; and this is just the case of all our unconverted friends: but *they* are to be right tenderly dealt with, being Gentiles; while the children of the promises, the keepers of the covenant, the people above all others most distinguished of God, are to be —— but we will say no more about that; only requesting that any of our friends who think they have found a scripture warrant for this course of proceeding will forthwith

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communicate it to us; and we, by God's help, will prove them in the wrong.

It must be confessed that a bad example is sometimes inadvertently set by Jews who embrace Christianity. They become so gentilized as to talk like aliens from the commonwealth of Israel; and despite the recollection of their former hard speeches against Christ, they seem to make less allowance for the continued implacability of their friends than might be expected. The fault of the Jew is that he does not search his own scriptures with prayer to God for that divine teaching which David sought, but takes up with the opinions of ancient writers who were not a whit better able than himself to deduce a right meaning from the beautifully simple and plain word of God. But instead of quietly and affectionately representing this, we exclaim in pious horror, 'Oh, his fathers crucified the Lord; they imprecated on themselves and their children the curse of that innocent blood, and nothing but a miracle can change them.' True, when the impious heathen Pilate, while sentencing the Lord to death, washed his hands, and threw upon the Jews the guilt of the murder, they scorned to deny the fact: they agreed to bear the burden; and a sore burden it was, as the smoking ashes of Jerusalem, and the rivers of blood that flowed through her streets soon after testified: but to impute to the Jew of our day the sin of that act, committed eighteen hundred years ago, while we of a pagan race, appropriate to ourselves all the benefits resulting from it, is a proceeding for which, as we have already said, we would fain see some scripture warrant, before we acquiesce in it.

But scripture warrant there is none; a general im-

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pression seems to prevail that such exists; and the father of lies avails himself of this wrong impression amongst us to persuade the Jews that the New Testament does authorize it; and thus hardens them against the conviction to which they might be more open as to the reasonableness of studying it for themselves, if they did not suppose it to breathe a spirit of hostility to their race, concerning whom it is full of tenderness, and towards whom it sanctions not a thought of disrespect in the breast of any Gentile. We take high ground on behalf of Israel; and we again invite the friendly reproof of any one who may think we assume too much; being well assured that we can maintain our position, and that if in this view we are right, we, in common with the great bulk of professing Christians for some centuries past, have heretofore been exceedingly in the wrong.

CHARLOTTE ELIZABETH.

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# Review of Books.

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FAMILY PRAYERS: *Being a Complete Course for Eight Weeks; with additional Prayers, suited to the Feasts and Festivals of the Church; and the various Occasions and Circumstances of a Family. By the Rev. E. Bickersteth, Rector of Watton, Herts.* Seeley and Burnside.

TRACTS for the Times, and Sermons for the Times often meet our eye; but hitherto we had no Prayers for the times. This want is now supplied, by a hand admirably qualified for the work. It pleased the Lord recently to visit our dear Christian Brother Edward Bickersteth with ill health, so as to render needful a temporary retirement from the public ministry. In those hours of privation he was led to undertake the present work, a work much needed, for the aspect and the prospects of the church in our day are not exactly what they were some ages back.

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The prayers are brief, and comprehensive; to say they are truly scriptural, devout and eloquent, is only to say that by the grace of God, Mr. Bickersteth has not fallen from his high estate in the church of the Lord.

The main distinction of these devotions is, as we have intimated, their peculiar applicability to the times in which we live. They are the aspirations of a waiting church, about to enter into a struggle with Popery on the one hand, Infidelity on the other; and looking up for the God of Peace, who shall bruise Satan under their feet shortly, and establish His universal kingdom. They are the prayers of a National Church, fully sensible both of its demerits and its privileges, ardently seeking the prosperity of the country and its rulers. Lastly, they are the prayers of a Gentile Church, mindful of its deep debt to Israel; hailing with joy the brightening beams of God's returning favour to Zion; and desiring to give him no rest till he establish and till he make Jerusalem a praise in the whole earth.

We do trust the fruit of this beloved teacher's temporary retirement from public duty will be a general blessing throughout the land. Such a work was greatly needed; most, perhaps, by those who were the least conscious of their need, but who will now feel the value of what they have obtained.

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**CHILDHOOD'S DUTIES**; *or precepts for little Emma. By M. A. S. Barber. Author of "Missionary Tales for little Listeners."*—Nisbet and Co.

THIS is a little book that cannot fail to take with children; it is moreover of a truly profitable character, full of spiritual instruction, the soundest that can be. Miss Barber's poetry has very often adorned our pages, and her prose also, but we did not know she was so thoroughly at home in writing for children. There is a sprightliness in her style perfectly consistent with the most serious instruction, and very captivating to the young. We hope she will persevere in this important branch of writing, now that the poison of Puseyism is being rolled up into sugar-plums for children, by many skilful hands. She knows how to administer the antidote.

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**LETTERS TO VARIOUS FRIENDS**, *by the late Mrs. Stevens. Edited by her Sister.*—Seeley and Burnside.

WE do not know how the reviewing department is managed in other periodicals: but to us its importance and responsibility appeared at the first sight so great, that it almost deterred us from the Editorial undertaking. However, with prayer to God, we ventured; and have now, through seventeen volumes, carried on the reviewing work, as we humbly trust honestly, impartially, and in the fear of God, and *not* in the fear of man. Our plan is, to notice no book

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which we do not, on the whole approve; unless we come across one which we are bound specially to disapprove, as the Abbotism of America, the Puseyism of Oxford, and so forth; in which case we consign it to the Index Expurgatorius.

This plan is, necessarily, egotistical; but of two evils we choose the least, and while using the Editorial plural, it is to be perfectly understood that the sentiments expressed are those of a weak, fallible, often erring individual, the Editor of this Magazine. Now, taking up a book full of very excellent, profitable, and delightful matter, we are arrested by one little word in the preface, that compels us to enter a protest. We are told these are "confidential" letters: and though the whole world be, as we believe it very nearly is, against us in this matter, we must contend for the principle, that confidential letters ought not to be published, without an express sanction obtained from the writer. This sanction might be asked, when the individual was near death, and being obtained, the circumstance should be noted in the book: thus removing all uncomfortable feelings from the minds of those, if such there be, who feel that the same honourable scruple which would deter them from prying surreptitiously into the correspondence of a living friend, would, in its fair application, dictate the same delicacy with regard to that of the dead.

To this it may be objected, that the persons whose 'experience' would be of the highest value to the church, are generally those whose modesty would suggest a refusal to have it made public. We scarcely think such modesty would prevail on a death-bed to reject the proposal, if made by an attached and



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judicious friend; but if so, something is surely due to individual feeling: besides, the near view of eternity sometimes sheds a light on things heretofore dimly or erroneously seen, which would render the person sincerely desirous of cancelling former expressions. At all events, we will never flinch from the declaration, both in word and in practice, that a private letter is a sacred trust, and ought never to be surrendered but by permission of the writer.

So much on the text, "confidential." The letters themselves are the effusion of a most wise, a most loving, believing, sanctified heart. The gifts of this noble Christian woman were truly wonderful, and raised her to a height where only the most especial grace of the Holy Spirit could have preserved her in such unfeigned humility, soberness, and unshaken stedfastness. There is not an indication throughout this thick volume, (nearly 700 pages,) of vanity, flippancy, or heedlessness. The calm dignity of her character is most lovely; and truly may we say her price was above rubies.

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**THE MORTIFICATION OF SIN IN BELIEVERS**; *containing, the Necessity, Nature, and Means of it: with a resolution of sundry cases of conscience thereto belonging. By John Owen, D.D.*—Religious Tract Society.

THIS fine work, a discourse, the foundation of which is laid in Rom. viii. 13, is here reprinted in a neat portable form. It is of well-known value, and of

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universal application wherever Christ has a follower.

The last small book of the Society is on "The Egg," and no less, if not more interesting than any of its predecessors.

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PANORAMIC VIEW OF JERUSALEM, *and the adjacent towns and villages. From a drawing by the Librarian of the Armenian convent, with descriptions and Illustrations from the works of Robinson, Keith, Buckingham, Horne, Rae Wilson, &c.*—Tilt and Bogue.

A LITTLE pocket companion, with a pretty panoramic print, on cloth, folded. It is very properly dedicated to the Bishop, and we need not say it is a very agreeable contemplation.

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THE LIFE *and Defence of the Conduct and Principles of the Venerable and Calumniated* EDMUND BONNER, *Bishop of London, in the reigns of Henry VIII, Edward VI, Mary, and Elizabeth; in which is considered the best mode of again changing the religion of the nation. By a Tractarian British Critic. Dedicated to the Bishop of London.*—Seeley and Burnside.

As the title-page must shew, this book is a sort of *jeu d'esprit*, purporting to be the work of a Tracta-



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rian. The dedication to the Bishop of London is very good; and the whole volume is replete with facts, collected with care, and brought out with what we should call whimsical effect, if it were not that they *are* facts, and referring to times and scenes over which a Christian can scarcely smile in mirth. One thing is certain, that the monstrosity of the principles avowed, and the opinions propagated by the Froude and Newman school is very broadly, and vividly shewn forth; and whether the style be relished or not, the matter is worth a careful perusal.

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THOUGHTS ON SALVATION. *By Thomas Ragg. Author of "The Deity," "The Martyr of Verulam," "Heber," &c. &c.*—Longman and Co.

We certainly like Mr. Ragg's poetry better than his prose; but this brief treatise is the effusion of a truly Christian spirit, and cannot fail of being acceptable to such as are like-minded with him. He is ardently Protestant, giving the great Apostacy the place that of right belongs to her, in the fore-front of Christ's enemies; and he does not overlook the consummation, when the Lord shall take to Him his great power, and reign. A very harmonious hymn concludes the book.

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**THE POETICAL REMEMBRANCER OF ENGLAND AND HER SOVEREIGNS,** *from the earliest period to the reign of her Most Gracious Majesty Queen Victoria.*—L. and G. Seeley.

A SKETCH in rhyme, historical and chronological, which may usefully fix events and dates on the youthful mind, where dull prose would not be so well remembered. It is quite free from political, and from every other bias; very safe, simple, and convenient.

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**A LETTER TO A FRIEND ON PUSEYISM.** *By Macleod Wylie, Esq. Barrister at Law.*—L. and G. Seeley.

WE know not whether to admire most, the sweetness of spirit or the vigorous earnestness of this pamphlet. Mr. Wylie has long been a powerful advocate of the pure principles of the Reformation, and he now, on leaving this country for India, bequeaths a Protest which we trust will be very extensively useful. It is most powerfully written, as regards argument both from reason and scripture; and exhibits the whole matter, with no less completeness than brevity.

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## CHILDREN'S EMPLOYMENT COMMISSION.

*First Report of the commissioners.* MINES. *Presented to both Houses of Parliament by command of Her Majesty.*—Clowes and Sons.

WE are not going just now to enter upon the appalling subject of this Parliamentary Report. All that we have before heard of white slavery falls very far short of the revelations here made. Women of every age, and children from *five* years old, sometimes even younger, immured in coal-pits, working as brutes in harness: crawling along passages twenty-four inches in height, or upon inclined planes of steep ascent; chained to heavily-laden carriages, or bearing on their backs such burdens as no merciful man would lay upon his beast—these are *some* of the horrors divulged, and concerning which we do hope the unanimous voice of England will proclaim:—They shall exist no longer. With a female sovereign on the throne, and that sovereign a young mother, we must regard it as a matter of course that the fact announced in the title-page, of the Report being presented to Parliament by Her Majesty's command, guarantees the strongest possible expression of the regal no less than of the public mind in this matter. We shall return to the subject.

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## THE PROTESTANT.

'THIS is excellent!' said my uncle, as he laid down a recent number of his old friend the RECORD; 'this strain of manly rebuke, if it do no more, will at least deliver the soul of the Reprover, in the matter referred to. The Sabbath-breaking plan, so grievously offensive to God's people, and so fatally alluring to the thoughtless many, of the morning's military display and the evening's military music on the Lord's day, in that great National Arsenal, WOOLWICH, is here most faithfully reproved. God grant it be effectual in abating the nuisance!'

'Dear uncle, I thought the Record was rather out of favour with you, just now.'

'Why, my dear, on one occasion, something was wrong in some quarter certainly, in the reporting department; and of that we have heard complaints on all sides, the justice of which we can personally attest. At that most glorious meeting, the sweet savour of which yet lingers on my lips, the meeting of the Jews' Society, most assuredly there was not a speaker on the platform who did not put forward the expectation of the Church, the speedy coming of the Lord, to reign over the nations, among whom Israel shall ever be the chief. The Report of the Society first set it forth; and with one mind and one mouth the dear Christian advocates of Israel's cause proclaimed it. Now I cannot account, to my own satis-

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faction, for the extraordinary fact that this leading, prevailing, all-pervading topic is wholly omitted in the otherwise fair Report of the proceedings.'

'It grieves me, uncle, because though among the three thousand persons in Exeter Hall who joyously responded to those sentiments no such mistake can exist, still there are many thousands more throughout the country, who anxiously expected the recital of that day's proceedings, and whose hopes will not be realized for lack of a more impartial statement. The expression was so unanimous, that nothing but a determined bias the other way on the part of those who took it down could occasion so uniform an omission. The Bishop of Ripon referred to it, in unequivocal language. Lord Ashley triumphed in it, with the feeling of one who knows it to be near at hand; Mr. Bickersteth dwelt upon it most emphatically, when contending against the glaring errors of recent prize essayists, in looking forward to a Gentile Millennium, and a spiritual reign. Mr. Stowell's words were so plain, that I reminded you at the moment he uttered them of his having been, until within a short time, indifferent if not hostile to the doctrine. Dr. McCaul spoke on it; Mr. Marsh in a speech that eloquently told the gladness of his affectionate heart in what he is at length privileged to hear, bore very hard on the obstinate opposers of the view which we take, and said, such commentators as he alluded to, in treating of the prediction of our Lord's riding into Jerusalem, would not dare to take it literally: they would have spiritualized the ass. The Chevalier Bunsen, who rejoices as we do in this blessed hope, even the glorious appearing of the great God our Saviour Jesus Christ, expressed it also: Mr. Tot-

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tenham, Dr. Tyng, Mr. Sirr, and Mr. Villiers—though the latter spoke but few words, all proclaimed it; and of this we are witnesses, and this *we* at least will declare, so far as our periodical can extend the joyful sound.'

'Thirteen or fourteen years ago, Mr. McNiele stood forth, almost alone, on the same ground, and was scarcely listened to by many of those who now eagerly press forward to urge upon us the assured certainty of these things. A little while, and all will be of one mind in the matter.'

'Including the dear Record, uncle. I am told that many members have been added to the Society in consequence of what was spoken at that meeting.'

'Yes, I believe that many, like us, went to enrol their names on the Society's list. We stood aloof, because we considered that the national distinctness and high temporal destinies of Israel were not sufficiently recognized there; but such objection exists no longer, and we can now appreciate the privilege of belonging to an Association whose labours the Lord has so owned and so openly blessed. Were you not delighted when Mr. Bickersteth spoke in such terms of unqualified commendation of our friend Mr. Cartwright's valuable book on the Church of St. James?'

'Indeed I was: that public testimony from such a quarter will spread far and wide what you may justly call a valuable book. It was what I ardently desired; far more than I dared to expect.'

'Well, take it altogether, it was the most heart-satisfying meeting I ever attended. There was no excitement, no noise, no turbulence of expression; but a quietly bustling gladness, a filling of the mouth

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with laughter and the tongue with joy; a holy triumph in what is achieved, and an elevated expectation of what is to come; a cheerful acknowledgment of Israel's eldership, and a distinct looking-for the coming of the King in his beauty, such as I scarcely could have hoped for; and for which I cannot sufficiently be thankful.'

'Thankfulness indeed should be the prevailing emotion of our souls, dear uncle, when we think how the Lord has blessed us with hearts to rejoice and be glad in such scenes as these, while by multitudes around us, ay and among our own near friends and beloved companions of former days, they are held in contempt, though the veriest nonsense that frivolity can dream into existence has power to arrest, to attract, to occupy them for hours and days, and wholly to exclude all idea of preparation for what is coming, to find them, alas! I fear wholly estranged from God, and without a refuge to flee to!'

'Man is an accountable being,' answered my uncle; 'and when he prefers folly to wisdom, death to life, to his own Master let him stand or fall! In the details to which I suppose you allude, of recent doings in high places, one point arrested my attention, taking such a hold on my thoughts that I could not banish it thence. I mean the display of jewels, valued at enormous prices.'

'All was most costly, in every way.'

'Ay, but though I do not accept it as a plea of justification to any extent, still I am aware how great a profit must accrue to our poor from the quantity of home manufacture employed in building up those antique piles of raiment, in which in pleased our masquers to exhibit themselves; and so far a present

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benefit was conferred by some who would not, perhaps, have given freely the price of a loaf to appease their hunger, but who scrupled no outlay for a splendid garment. This cannot be said, nothing can be said, in excuse of the heartless vanity that will even glory in the display of several thousand pounds worth of jewelry on the person of a single individual, while many, many others, ay within sound of the revelry, need means to procure a garment of coarse woollen to defend them and their little ones from the chills of night; or a morsel to satisfy their raging hunger. Consider, the bare interest of the money at which some single gem is priced would diffuse abundance of plenty through a whole district of deeply distressed and suffering creatures, every one of whom is to the full as precious in God's sight as is the person who mocks their wretchedness by the exhibition of such idle ornament, trumpeted forth as its mighty value is by the daily press. I tell you it is, to me, most revolting to hear of such things.'

'And to me, uncle, it is very puzzling. I can admire a gem: I do delight in the living lustre of those magnificent productions, and if they were plentiful as flowers I would stud the very walls of my apartment with diamonds, rubies, emeralds, sapphires, and the whole host of sparkling jewels: but their enormous cost, instead of a recommendation would be to me an insuperable objection, I will not say to the purchase, for that I could not accomplish, but to the retention of what I must regard as a most barbarous theft from the suffering poor.'

'It is a strange paradox, my dear, that people who would be shocked to hear themselves denounced as cruel, can yet vaunt, as many do, of the high price

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they have paid for articles to deck the person or to pamper the appetite. I do believe it is a great triumph in Satan's eyes, so to pervert the most beautiful of God's inanimate works for the fostering of worldly pride, and the abuse of worldly wealth. There are many grounds for sorrow in the contemplation of scenes in which we cannot be uninterested, though we are unable in any way to influence those engaged in them. I must do justice to the Christian, plain-dealing fidelity of the Record, in pointing out the sad tendency of what we allude to.'

'You mentioned, uncle, the word cruel: now there is one subject that I do long to touch upon, but which I am very reluctant to name. I will just remark that, some time since, I saw in a miscellaneous collection an account by a traveller of his wounding a white monkey in the woods of India; and in describing the shriek that burst from the lacerated creature, he used these expressions:—"The last agony of a Hare is harrowing to a young tyro, and I have seen a young sportsman turn pale on hearing it. The present cry was, however, more distressing." The very day before I saw this, I was reading in sad surprise, the account of a royal hunt after the hare, in Windsor forest; and oh, uncle, if the dying agony of a hunted hare be too much for the comparatively stern nature of MAN, until habit have inured him to the wanton deed of ——'.

'Stop!' exclaimed my uncle, whose lip quivered with emotion: 'You have said enough to man; say the rest to God.' He clasped his hands, and raising his eyes, repeated, "The hearts of kings are in thy rule and governance:" then resumed; 'What you have now alluded to has been lying on my heart with

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the heaviness of lead, from the moment I heard of the circumstance. I feel the sacredness of the regal office as deeply as man can do: I also feel its responsibility. The Queen of England is queen of every thing in it; the natural protector of all. I could fancy a young sovereign, the mother of tender, helpless babes, having her path casually crossed by the weak, panting, terrified, agonized creature, pursued at full speed by dogs, horses, and alas! by men too, who can stoop to such cowardly barbarity: I can imagine her, combining the softness of the woman with the majesty of the monarch, arresting the pursuers, pleading that HE whose tender mercies are over all his works had committed to her the guardianship of that most helplessly inoffensive little creature, who merely sought the privilege of cropping the verdant grass, and desporting itself in harmless glee under the broad oaks that are her kingdom's pride. I can fancy the effect on such a train of the truly feminine, truly royal interposition, while the rescued animal, crept into some little nook, reclined its panting breast, and then bounded away in safety, to enjoy the short span of unobtrusive existence assigned to it by Him who called it into being: but I cannot, oh I cannot, will not bear to realize to myself the same young and tender woman heading the rout, and taking an initiatory lesson in the terrible school of cruelty, oppression and wrong!'

'To say nothing of the baneful effects of such example, in leading the young mothers and daughters of the land into habits that very few Christian men consider allowable in themselves. I am glad we have spoken out: it is painful, but it is a duty so to do. We are told to pray for kings, and those

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in authority, and it is well to have a clear view of what we should especially ask on their behalf. The poor race-horse takes his turn for torture this month. Ascot, and similar places, will now be yielding the annual harvest of souls to Satan, in the gambling, the drunkenness, the universal depravity among the lower orders, drawn there to gaze on the courtly throng, who go to patronize the more refined wickedness of the race-stud and the winning-post. I do wish that the Lord's people would make that week an especial season of importunate, irresistible prayer for the speedy coming of Him who alone can set right the foundations of the earth, now completely out of course.'

'I wish they would, and I hope they will! It is when one class are defying, and another crying unto him, that He will come. It is when the hope of his people is chilled by delay, and the scoff of the world demands, "Where is the promise of his coming?" that he will appear. But, "who may abide the day of his coming?" Not they who, professing separation from the world, are mixed up in heart, if not in practice, with its usages and feelings. It is very possible to "live after the flesh" in total retirement from, and with a loud testimony against, the vanities of a dissipated life, and the frivolous amusements of the world. The spirit of pride, of vain-glory, of domination over others, accounted weaker brethren, is too rife among us. The love of worldly distinction, the thirst for worldly praise, though it be confined to what we term the religious world, and look no farther, is a fearful snare to some; while others, conscious of their freedom from such poor thirst of man's applause, may find their feet entangled in

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some net of a different colour, but woven by the same crafty hand. Every day, every hour, as I look round me, and then look within, I feel more impelled to cry unto the Lord for what alone can remedy the abounding evil. Satan's increasing usurpations; man's pride, cruelty, and unbelief; the whole inferior creation groaning and travailing in pain together, while almost every new attainment in knowledge leads man deeper into presumptuous sin;—all these things combine to infuse new energy into the prayer, "Lord Jesus, come quickly!"'

'Amen! My soul is as weary as yours, and if it were possible to desire too ardently his approach, I should feel guilty of that excess. It is too true that our advance in science is, generally, an advance in sin. Look at the enormous power of steam, recently applied to facilitate our commercial and social intercourse; a boon for which we cannot be thankful enough to God, from whom cometh every good gift; but which is used as the most efficient and extensive means for sabbath desecration. It is really dreadful to contemplate the wide sweep of this outrage against God, rendering that a national crime and a national curse which he bestowed to be a national blessing.'

'Ay; France, which, with the exception of a small unrecognized body of private Christians, is a compound of Popery and Atheism, and as such openly flings off God's laws, and laughs at his ordinances; France has received her warning on that head, directly from the Lord's hand; but England, who professes to legislate on the foundation of scripture, holds the word by which she shall be judged, and is warned by God's voice daily. Our rulers hear the

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gospel, if not from the pulpit, certainly from the desk, and the law, as written on the two tables, is distinctly proclaimed in their ears. In no country are congregations so compelled to hear, and ministers to declare the unadulterated truths of revelation, as in England, within the pale of her national church: and this, while it places in a startling light the inexcusableness of not following those truths, may encourage us to pray that the word may indeed profit them, being mixed with faith in them that hear it.'

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